Jews Judge Themselves

by Franz Rose

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Forward

Who is right - is it that speaker and minister from a "Western democracy" who, on October 4th, 1933, in the Political Committee of the League of Nations Assembly in Geneva, held up a shield in defense of the Jews, saying:

"The Jews are the best patriots when they are treated decently."

Or are the Jews themselves right? Namely, all the Jews whom the world-renowned Jewish religious philosopher and current professor at the Hebrew University of Jerusalem, Dr. Martin Buber, had spoken for from the unassailable racial-religious-sociological-political platform of the journal *Der Jude*:

"There is no community more distant from the state than the Jewish one." **(!)**

It may well be assumed without further ado that the Jews are better interpreters and explainers of their own attitude and disposition, position, and goals than well-meaning democrats and friends of humanity, about whom a certain Chaim Heine-Bückeburg rubbed his hands in amusement:

"You think you know the Jews, and yet you know only their beards!"

Here, the point is to prove that the "patriotism" of the Jews is merely their beard and their mannerisms, that their citizenship is merely a disguise and a façade, and that Judaism, as the "community most distant from the state," can never be national!
The Jews themselves have provided this proof, and from cautious concealment to brusque brutality, they all testify to the same thing: how detached from the state their every thought, feeling, and action is; the abundance of these Jewish statements also proves that the complete lack of civic spirit and reliability is by no means attributable to "bad treatment."

Here Jews testify against themselves, and their testimony becomes their own verdict: that the Jew can never, ever be national, and that even the national sentiment of supposedly state-loyal Jews is hypocrisy and pretense, motivated by selfish reasons or tactical political considerations, until the hour of destiny and distress for the peoples or for all of humanity allows the Jews to cast off and abandon their masks, disguises, and pretense.
Here, too, Jews themselves reveal why they cannot be national, why they are incapable of being good, reliable citizens: because of their blood-based, racial conditioning, and because "the law" of their alleged chosenness and their purported "divine mission and calling to world domination" stands in the way.

- The Author

Introduction

There is scarcely a Jewish statement on the Jewish question, scarcely a Jewish description of the position of the Jewish people among the nations, that does not speak of the "eternal suffering of the Jewish people" and, at the same time, of the "eternal enigma of Judaism."

In the literature of no other people is there such a frequent, recurring lament over national suffering and such an appealing invocation of "eternal suffering" as in Jewish literature, quite apart from the genuinely Jewish exaggeration of the events of a two-thousand-year history in the Galuth[1] (deportation, banishment, exile), to the point of equating it with eternity - nowhere, however, does Jewish literature on suffering—which is, after all, merely an effect—trace back to the source of all this lamented suffering to its cause; nowhere in Jewish literature is the logical conclusion drawn from the experiences of Judaism among all peoples and throughout all ages, and nowhere does the lament become a self-accusation: that is, it is surely unthinkable that all the peoples who, sooner or later, inevitably or relentlessly, have cast the Jews aside, could have been in the wrong toward Judaism, and that it must therefore be so that the blame for a supposed "eternal suffering" must lie solely and exclusively with the Jewish people themselves!
If the Jew did not, as everywhere else here as well, confuse cause and effect, then the "mystery of Jewishness"—still unsolved for him—would long ago have been revealed and unveiled.

Jewish sociologists and rabbis, scholars and writers, newspapers and magazines have admitted a thousand times over how different the Jew is, but this difference in itself is not something that should have made the Jews so intolerable to every people, especially as they came closer into contact with them, for in the end the peoples would have been able to come to terms with this difference - what the peoples, however, who at some point had to grapple with the Jewish question, could not come to terms with was the emphasis on this otherness and the Jews' exploitation of this entirely different nature to the point of unbearability!
Ultimately, no people could come to terms with this: that the Jew abused the tolerance shown by his host peoples; that he took so little account of the nature of his hospitable host peoples; that he held in such low esteem, ridiculed, and mocked this nature foreign to him—the character of other peoples, their ideals and goals, their traditions, and their will - in the long run, no people could come to terms with the fact that the Jew, as a tolerated guest, behaved so intrusively that he eroded the customs foreign to him—customs that, consciously or unconsciously, were always bound to the people, the land, and the state.
No people could bear or tolerate the fact that the Jew, the more warmly he was received by his hosts, the more presumptuously he sought everywhere and always to adapt the ways of his host peoples to his own - now, undeniably, earlier times and peoples sinned far more against themselves than against the Jews when they attempted to forcibly adapt the Jews' ways to their own, to naturalize the Jews into the state, and to admit them into Christian churches; today however, the civilized world, intoxicated with humanity and having made the 20th century a veritable "Jewish century" through its naturalization laws, has brought upon itself only unspeakable suffering; this also put an end to all attempts to forcibly assimilate the Jew, so that from that point on, all Jewish complaints about their hosts' assimilation efforts lack any basis whatsoever.

[1] The Yiddish term for Jewish diaspora. - The Translator

Quite different is the Jew in contrast to the renunciation of his host peoples, for he regarded the naturalization laws merely as an unconditional carte blanche for himself, and he has certainly made use of it: he has attempted—first tentatively and in disguise, then ever more boldly and unrestrainedly, and finally ruthlessly and brutally, violently and radically—to impose his foreign ways upon the peoples who granted him a hospitable welcome, and in the name of humanity and freedom, the Jew has now dared—and continues to dare—quite openly to assimilate the peoples, that is, to saturate them with the Jewish spirit, to Judaize them.
Nevertheless, Judaism has always spoken of an assimilation attempted against it—it even interprets the resistance and rebellion of healthy segments of the population and the mere opposition of state power against the encroachment and advance of the Jewish spirit and Jewish way of life in this light: the assertion of the Jewish way of life is, viewed through Jewish eyes, natural and self-evident, but any defense against it is the most reprehensible thing under the sun.

No crime, however reprehensible, fails to find Jewish defenders, and a thousand excuses are kept at the ready for it: only "antisemitism," which is nothing other than and aims at nothing other than keeping the Jewish foreignness at bay, is inexcusable—there is no capital crime except this so-called "antisemitism", which the Jewish community quite falsely attributes to disappointment over the failure of assimilation attempts.
Time and again, the Jewish community has sought to blame attempts at assimilation for the instability of the Jewish people in the world and among the nations, as the *Jüdische Rundschau*, Berlin, did as recently as February 7th, 1933:

"Indeed, a Jewish people detached from its native soil and national character, and forced into a state of spiritual and cultural instability, may become a factor of cultural negation - this, however, is not a consequence of Judaism itself, but a consequence of the disintegration of Judaism through assimilation."

This effectively confuses and confounds cause and effect, shifting the question of blame at its core: it is not the Jew who has corrupted the nations, but Judaism itself that has been corrupted through assimilation...
Add to this the cautious "may" formula—as if Judaism had not repeatedly demonstrated that it has been a factor of cultural negation from the dawn of time! It is a cheap yet outrageously brazen tactic to turn the tables by simply denying one's own element of decay—the cause of "eternal suffering"—and shifting the blame onto others, the hospitable host nations; the numerous Jews who speak here tear the false historical picture of this particular view of the Jewish question to shreds.

If Judaism itself, despite its unvarnished self-awareness of its otherness, gives so little account of the sources and causes of its "eternal suffering" of statelessness, then it should be least of all surprised that it has not even succeeded in solving the "eternal riddle of Judaism" itself; even less, however, should it be surprised that self-assured peoples are unwilling to allow their national existence and ultimately their state authority to be jeopardized by "those of a completely different nature," who describe themselves as a "mystery", and thereby prove that, in the course of their many thousands of years of history and experience, they have not even come to terms with themselves! For the sake of an unsolved enigma, should any people, any state, be allowed to risk the experiment of passively enduring and assimilating an admittedly entirely different kind of people without protest?

The Jews, as the most intolerant race, of all people should be the least likely to dare complain that not all peoples have been—or are still—willing to allow certain, albeit differing, limits of their patience to be crossed.

Above all, Jewish "suffering," which is merely an effect, stands as the undeniable cause of the persistent Jewish will to impose "the entirely different way"—namely, the Jewish way—upon foreign peoples - anyone who speaks of antisemitism (= resistance to the Jews) must be clear that this "anti" presupposes precisely Semitism, the purely Jewish, that is to say, that Semitism, the Jewish way, is the primary factor, and that without the Jewish way of economic, cultural, and political intrusions of a nature alien to us, there would be no resistance to the Jews.
The forms in which the persistent Jewish attempts to bring happiness to peoples and humanity have played out and continue to play out today are very diverse, even though the fields of experimentation have always remained the same: religion and culture, economy and politics.
The archetypal form of Jewish penetration is camouflage: in religion and culture as a Europeanized, self-satisfied, respectable citizen; in the economy as the decent and down-to-earth individual; in politics as—nationally reliable, as a patriot - only very gradually has the Jew lifted his camouflage and mask, and only ever ventured forth after spotting what appeared to be the most opportune moment, in which case he has cast aside all inhibitions and impetuously revealed his "entirely different nature": this transformation of the Jew from camouflage to complete metamorphosis into his true nature has—for all who are of sound mind—never taken place so overwhelmingly convincingly as in the present age.
Admittedly, in the face of the Jews' eternal lamentation over their suffering—however burdensome this may be for the understanding of human nature and race among all non-Jews—it must unfortunately be noted that all peoples, without distinction, recognize the Jew in his entirely different nature only when it comes down to the last resort: their own existence as a people and a state - this fact speaks to the art of Jewish camouflage, but just as much to the other, the better nature of non-Jewish peoples, to their good faith and forbearance, though these national virtues can, however, can become a danger when they cloud judgment, and when peoples disregard the lessons of history and refuse to acknowledge even obvious facts of which they themselves are eyewitnesses.
For every people, the hour inevitably comes when it must grapple with the Jewish question, forced to do so by the Jews themselves! It was the self-inflicted doom of the peoples that this usually happened only when the Jewish question had already become a Jewish threat, and Germany, too, has not been spared this fate - and yet, the very fact that the Jewish question was driven forward in Germany by the Jews themselves had the indisputable benefit that, in the excess of their certainty of victory and in their blind faith in the invincibility of the position of power they had attained in Germany, the Jews went so far out of their way that the Jewish nature—so entirely different—became as visible as never before.

In the full confidence of their revolutionary victories, the Jews made no secret of the fact that for them, the 1917 revolution in Russia—admittedly financed with Jewish funds—was intended merely as a stage and a springboard to the 1918 revolt in Germany, which was more important for them and their goals. The revolt in Germany was to serve as the greater springboard into the world, and from Germany, with its central European location, the Jewish revolutionary spider was to cast its web across all of Europe and ultimately across the entire world - this plan was well thought out, for from this Germany, all the advantages of political and revolutionary-military influence in every direction were available: the strategic advantages of the interior line, and that Germany was also seen—something Soviet Russia could

never offer—as an inexhaustible reservoir of pre-trained agitators for the subversion and dissolution of nations, as well as for the obfuscation and destruction of states, over which Judah then intended (and still intends) to establish its world domination.
From the German springboard, this goal seemed to have come within almost tangible reach, and in unbridled exuberance and the bold expectation of imminent victory, the zeal with which the Jews have been working toward the realization of their goals for two thousand years became boundless: in this frenzy, everything bubbled to the surface, no pretense of concealment was maintained, and their otherness was laid bare to the very depths of the racial soul, just as the very ultimate goals of Judah were propagated without veils: that even "the national home in Palestine" was to serve merely as a springboard for the world domination of Judaism, provided it had its base in Jerusalem.
More than any other people—except the Russian—the German people have experienced and suffered the other, the alien nature of the Jew, yet Jewish arrogance and violence have brought about one good thing: the eternal riddle of Judaism has been solved, at least for all non-Jews.
Jews upon Jews have themselves brought together stone upon stone until irrefutable proof was established that the hostility toward the Jews did not, as the *Jüdische Rundschau* of July 17th, 1936, sought to make people believe in an editorial titled "Neue Wege" (*New Paths*), have its ultimate cause in the "abnormal situation of the Jewish people" in the Diaspora (in a foreign land), but that the deepest cause, the so-called mystery, is rooted much deeper: not in the abnormal situation of this people, but in the abnormal disposition of the Jewish people themselves, in their unwillingness to integrate and submit (not to assimilate!), and in their claim to dominion as the "chosen, divine people."
Jews upon Jews have produced the evidence that it is not the foreign land itself—that is, the foreign peoples—but rather the otherness of the Jewish people itself that is the abnormality: this eternal and deliberate, this defiant and intolerant otherness, this colossal "hatred of everything non-Jewish" (Cheskel Zwi Klötzel in *Janus*, Issue 2/1912; pg. 103).

The heyday of Jewish domination of intellectual and cultural life in Germany, as well as of politics, has led the Jews to the delusion that they are but a step away from the goal of their promise and longing, that of "Jewish omnipotence" (= world domination): in this delusion, the Jews have not only cast off all pretense, but have also, with overzealousness, shed all sense of shame and restraint that both their role as guests of foreign peoples and their own prudence should have dictated.
Never before, at any time or among any people, have foreigners dared to show even a fraction of such abysmal malice toward their host people as the Jews in Germany, for with cynical openness, they have blasphemed, mocked, ridiculed, and denigrated everything that is sacred to others, and not only to the Germans: tradition and loyalty, honor and duty, faith, will, and hope—in short: every national impulse. The entire history of the world knows of no parallel case, not even remotely similar, of such unbridled fury against everything that is national and racially proper.
Herein lies the core of the entire Jewish question and, at the same time, the solution to the "eternal riddle of Jewry": that the Jew cannot be national, and he cannot be so anywhere, among any people! If anything, then the Jews in Germany have, over the past four decades—from their undermining of Germany right up to their test of power—provided this irrefutable, universally valid proof.
For Germany, following the decisive resolution of the Jewish question, this proof now has only historical value and serves as a safeguard against a recurrence, yet it also justifies the much-maligned German measures to confine Judaism within the necessary limits - far beyond that, however, this proof of the relentless hostility of all Jews toward the people and the state serves as a warning and a call to all

non-Jewish or non-Judaized peoples who have not yet recognized the Jew—because he has not yet ventured far enough among them—under his mask of the respectable man and his disguise as a patriot reliable to the nation; sooner or later, the Jew forces every nation to confront the Jewish question through his own behavior:

"The Jewish question exists, and it would be foolish to deny it... The Jewish question exists wherever Jews live in significant numbers, and where it does not exist, it is introduced by migrating Jews."

- **Theodor Herzl, *Zionist Writings*, 3rd edition, Berlin 1934; *The Jewish State*, Introduction, pg. 25.**

"It would be pointless to try to free ourselves from the surrounding culture, which has, after all, been assimilated by the innermost forces of our blood and made our own.
We must and should be aware that, in a more profound sense than any other people of culture, we are a mixture - but we do not want to be the slaves, but the masters of this mixture; the choice implies a decision regarding supremacy, regarding what is to be the ruling and what the ruled within us.
This is what I would like to call the personal Jewish question, the root of all Jewish questions, the question we must find within ourselves, clarify within ourselves, and decide within ourselves.
It was once said—by Moritz Heimann— that: 'Whatever a Jew that is cast away to the loneliest, most inaccessible island, still recognizes the 'Jewish question,' that alone is its essence.' - yes, that alone is it, but for those who, in the choice between environment and substance, have chosen the latter (substance), it is now a matter of truly being Jewish from within and living as a Jew out of one's own blood, with all its contradictions, with all its tragedy, and with all the future potential of that blood."

- **Martin Buber, *Three Speeches on Judaism*, pgs. 26–27; Frankfurt a/M. 1911**

"The essence of antisemitism is always the same: it has the general causes we have described, which can only disappear with the Jew himself."

- **Richard Lichtheim, *The Program of Zionism*, published by the Zionist Association for Germany, 1911, pg. 20.**

According to the indisputable testimonies and statements by Jews—as compiled here regarding alienation from the people and hostility toward the state, regarding the rootlessness and dual nature of all Judaism, and regarding the lack of any national sentiment—the eternal enigma of Jewishness, which has been skillfully turned into a political puzzle, should now be solved for all non-Jews; now whoever has solved the "mystery", which is so jealously guarded by Judaism, will and must strive all the more resolutely to break free entirely from that cloak of humanity that has been carefully placed around the supposed mystery.

As disarming as this glimpse behind the suffering and mystery of Judaism may already be, it cannot by any means claim to be complete, since, in any case, only a few key sentences have been taken from entire pages, chapters, and books filled with mockery and abuse directed against everything national.
The predominance of insults and blasphemies directed specifically against all things German deserves special mention: this predominance is explained precisely by the fact that the Jews in Germany have shown themselves in their most brutal, naked form.

To the objection—which is at least possible—that this can be explained by the fact that antisemitism in Germany has always been the most pronounced (because it is the best-founded and most objective!), Jews readily counter this themselves through their repeated assertion of their "hatred of everything non-Jewish" and through their unambiguous assertion that they lack all national elements - that is to say: the national elements of all peoples; in doing so, the Jews themselves provide proof that their antagonism applies equally to all peoples, and that even if this hatred may be restrained and held back in other countries for reasons of expediency, the hour that the Jews will deem to have come for themselves would cause it to blaze just as brightly as in Germany.
In many countries, one has so far only "seen the Jews' beards; nothing more has ever come to light from them," as Heinrich Heine-Bückeburg said, for this "walking mystery" may (must) "only be unveiled on the day of which the prophet prophesied"... But the day, the hour, when in every country the Jewish question will grow into a Jewish threat, must necessarily be the decisive question of fate not only for the individual countries, but ultimately for the whole world—for "terrifying things will happen":

"The only certainty is that within the Jew lies the power—and the lust for every kind of power!—to carry things to their extreme conclusion, that he will go astonishingly far, in whatever direction; that, therefore, fantastically powerful things, many things, terrifying things will happen once we (Jews) have decided to go with good or for evil - the peoples sense this, and that is why poets so readily choose a Jewish dual figure when they are driven to symbolize the general fate of humanity, which they make very visible. Wherever Jewish power refocuses and when, after the immense catastrophe (of the Great War), we begin once more to build the fate of humanity, that will be even more significant than for the Jews themselves."

- **Julius Bab, "Das doppelte Gesicht" (*The Double Face*), book review of Gustav Meyrink's *The Golem* in Buber's *Der Jude*, Vol. 1916–17, pg. 341.**

For this experiment, based on the Jews' free, autocratic decision—whether for good or for evil—the peoples, the world itself, must submit: the presumption would be monstrous were it uttered even by a ruling civilized people of immortal achievements or by a state of imperialist power, but that this proclamation of an imperialism that is motivated by good or evil—the lust for power of the terrifyingly evil itself—can be hurled at the feet of the world by Judaism is indeed fantastic, both fantastically ridiculous for the few who have overcome the Jews and Judaism, and also fantastically terrifying and threatening for all who still see only the beards of the walking mysteries.

"The age-old problem of the Jewish question stirs the spirits today just as it did in times past: unresolved like the squaring of the circle, it remains, unlike that, the burning issue of the day.
The reason for this lies in the fact that the problem is not merely of theoretical interest, but in real life, as it were, grows more urgent day by day, and presses ever more imperiously for a decision.
*In our view, the crux of the problem lies in the following: '**The Jews do indeed constitute a heterogeneous (foreign) element within the bosom of the peoples among whom they live, an element that no nation can tolerate well**.'"*

- **Leon Pinsker, *Auto-Emancipation! A Call to Arms to His Fellow Tribesmen from a Russian Jew*, 8th edition, Author's Preface, p. 5; *Jüdischer Verlag*, Berlin 1936; emphasis in the original text.**

This admission need only be supplemented by the statement by Achad Haarn prefaced to Pinsker's work:

"That others persecute and despise us—that is indeed very sad, but ***it is even sadder that we ourselves, as a people, react in an unworthy manner to the behavior of those around us and, through our own behavior, in a sense justify the contempt of others.***

The most poignant passages in Pinsker's work are devoted precisely to this inner aspect of our national problem - there he often rises to the heights of prophetic wrath, in which the tragedy of the proud son of a people that has lost its pride resounds."

- **Ibid., pg. 3; emphasis in the original text.**

Just how little this heterogeneous element, which has lost its pride, can be tolerated by any nation—let the Jews themselves bear witness to that here.

Chapter 1: The Eternally Homeless

Eternally homeless, always on the move, at home everywhere and nowhere—as he describes himself—the Jew cannot become so deeply rooted in any nation or ethnic group that he could be regarded as a reliable national element, as a "patriot", nor does the Jew want this at all; rather, he rejects it outright, for he detests assimilation—and which is, tactically speaking, entirely misguided—as he has never understood it as merely settling into the economic life and cultural sphere of the peoples, but rather as becoming part of their own national life.
The penetration and then the conquest of the economy and culture is for him always merely the preliminary battle for political power: no member of a foreign nation has behaved so defiantly among the host peoples, has arrogated to himself such a position of political power in such a domineering manner, and in doing so so crudely wounded all the national feelings of the host peoples as the Jews have - Judaism will want to deny this and will have a flood of evidence at hand to prove that it is otherwise, but here, however, it is not merely decades of emancipation that brought about the bourgeoisification of many Jews that count, but rather, in order to gauge the value of patriotic assurances, one must look beyond the façade that has been erected and examine the inner life—that which the Jews have, so to speak, written for their own private use!
This differs not only significantly but decisively and convincingly from what is mostly whitewash, a superficial veneer; the counterevidence against the will to assimilate or even merely to empathize with the national will and way of life of the host peoples of the Jews becomes downright overwhelming.
Consider what Jews have expressed in word and deed during the German people's hours of greatest need—in the Great War, and even more so in the misery of peace! Only then does a glimpse into the Jewish soul open up, revealing that he lacks not only the will to integrate and empathize with a national circle foreign to him, but also the very prerequisite for such a will: the psychological capacity for it.

Admittedly, Nahum Sokolow attempted to portray the Jews as the purest, most untouchable patriots:

"The question of patriotism is more important, yet, as far as Zionism is concerned here, there is actually no question at all in this regard: it was an insult and a slur on the part of the antisemites when they asked whether a Jew is a Zionist or a patriot, for here, no conflicting feelings need to be reconciled; here, only one feeling prevails: that of loyalty.
A selfish materialist will never muster any feeling for the old homeland of his fathers or his present homeland, for his principle is: 'Ubi bene, ibi patria.' ('Where I am well off, there is my fatherland.'); on the other hand, a man of character can remain loyal to two causes just as easily as he can combine love of country and love of family."

- Vol. 1, pgs. 21–22

"...the Christians, in whom we can assume a sense of justice, will believe us when we tell them the following: we Jews are loyal citizens of the states to which we belong, and all the interests of the country are also our own; we have not a single interest that conflicts with the interest of your country.
We are strong and feel deeply, and therefore we are loyal with such love to the land where our cradle stood and the bones of our fathers are buried."

- **Nahum Sokolow, *History of Zionism*, Vol. 1, pg. 23; Interterritorialer Verlag, Vienna 1925**

The Jews themselves, by contrast, are to testify here in a stately procession to their patriotism, their so-called loyalty.
Standing rootless among the nations, the Jews rejected any national ties:

"The workers have no fatherland: one cannot take from them what they do not have."

- ***The Communist Manifesto*, whose historical-materialist core, according to Friedrich Engels's preface to the June 28th, 1883, edition of the C.M., is "solely and exclusively" the property of Karl Marx.**

"What misery has not the love of the fatherland already caused humanity; how much has this deceitful virtue not surpassed all recognized vices in its wild fury!
Is the selfishness of a country any less a vice than that of a human being; does justice cease to be a virtue the moment it is exercised against a foreign people? What a fine honor that forbids us to speak out against our fatherland when justice is not on its side!"

- **Ludwig Börne-Löb Baruch, "Gesammelte Schriften" (*Collected Writings*), 1862, Vol. 6, chapter "Menzel der Franzosenfresser" (*Menzel the French-Eater*), pg. 340**

"I love Germany more than France (?) because it is unhappy, and France is not; for the rest, I am as much a Frenchman as a German - as for me, thank God, I was never a fool for patriotism, and this bait of ambition, whether of kings, patricians, or peoples, never took me in."

- **Börne-Baruch, ibid., pg. 341**

"Mendelssohn said: 'I have hitherto regarded history more as the science of the citizen than of the human being, and believed that a person who has no fatherland can expect no benefit from history' - nevertheless, Mendelssohn exercised valiant civic duty when he reproached the great king for his 'Poésies diverses'[2]: he, who wanted only to be a human being, could only be a human being—because he was not allowed to call any homeland his own—behaved as a citizen..."

- **R. Bernstein-Wischnitzer on "Mendelssohn und seine Kinder" (*Mendelssohn and His Children*) in Martin Buber's journal *Der Jude*, 1916/17, pg. 665**

"And that is the only answer to be given to the advocates of the false collective delusion: we are not interested in you, and we do not recognize the duties you impose on us—it is possible that there are commandments demanded by our blood and that of our children, but patriotism and the struggle for this state are not among them.
When the Russian enlists in the Red Army, he fights for his idea - you work for the absence of ideas, for a fatherland that no longer exists."

[2] French for "various poems". - The Translator

- **Ignaz Wrobel[3], "Wo waren Sie im Kriege, Herr —?" (*"Where were you during the war, Mr. —?"*), *Die Weltbühne* No. 13 of March 30th, 1926, pg. 491**

"As a Jew, I belong to a race too ancient to succumb to mass suggestion: words like 'people,' 'war,' and 'state' are colorless and soundless to me, and for me, only the words 'human' and 'life' have resonance—a resonance of such majesty and richness that other races are apparently still too young to perceive."

"I have no sense of authority, scarcely any sense of patriotism beyond a local and linguistic sense—no sense of the humility of service or the lust for domination; in place of religious feeling in the confessional sense, there is a void in my soul.
I make no use of many things for which others would go to great lengths... I must always bear in mind that many things which are everything to others do not seem to exist for me at all..."

- **Georg Hermann, pseudonym for Hermann Borchardt, in his "Randbemerkungen" (*Marginal Notes*), written during the war years 1914–17 and published in Berlin in 1919, pg. 151, pg. 49**

This Hermann, who is able to conceive of the state only as an authority situated between the de-idealized poles of serving and ruling, received a special note in the *Jewish Encyclopedia* (Vol. II, col. 1549):

"Open profession of Judaism combined with the German national consciousness..."

Judaism had thus come to terms with the religious void in Hermann Borchardt's soul: he was a Jew nonetheless - this authoritative assurance is remarkable.

Was it not the case—as an exception—that the Jewish professor Einstein, as the "most relative" citizen in the world, was right when he called his fellow Jews to order, with a mixture of self-pity and mockery, regarding their alleged German national sentiment:

Assimilation and Nationalism

"Before we can effectively combat antisemitism, we must first of all educate ourselves out of it and out of the slave mentality which it betokens.
We must have more dignity, more independence, in our own ranks, for only when we have the courage to regard ourselves as a nation, only when we respect ourselves, can we win the respect of others, or rather, the respect of others will then come of itself.

Antisemitism as a psychological phenomenon will always be with us as long as Jews and non-Jews are thrown together: but where is the harm? It may be thanks to antisemitism that we are able to preserve our existence as a race: that, at any rate, is my belief.
When I come across the phrase 'German Citizens of the Jewish Persuasion,' I cannot avoid a melancholy smile: what does this 'high-falutin' description really mean? What is this 'Jewish persuasion': is there, then, a kind of non-persuasion by virtue of which one ceases to be a Jew?

[3] A pseudonym used by Kurt Tucholsky, a Jewish journalist and writer. - The Translator

There is not, for what the description really means is that our 'beaux esprits' are proclaiming two things: firstly, I wish to have nothing to do with my poor (Eastern European) Jewish brethren, and secondly, I wish to be regarded not as a son of my people, but only as a member of a religious community - is this honest; can an 'Aryan' respect such dissemblers?
I am not a German citizen, nor is there anything about me that can be described as 'Jewish persuasion', but I am a Jew, and I am glad to belong to the Jewish people, though I do not regard it as 'chosen.'
Let us just leave antisemitism to the non-Jews, and keep our own hearts warm for our kith and kin."

- **Professor Albert Einstein, *About Zionism*, pgs. 23–24, London 1930, originally written in 1920.**

Einstein wrote this as early as 1920: he quite correctly described himself as a Jew and, even though he held a passport, rejected citizenship for himself even then, yet to the whole world he was presented by the Jewish community as a whole—whether assimilated or Zionist—as a "German Jew", and even as a "German".
It need not have been Einstein, nor need Einstein be a Jew, if he, despite that long-ago declaration, had not felt comfortable in the role of a supposed martyr - in the Judaized Germany of November, Einstein had not the slightest interest in being regarded as "German" even outwardly, yet today the Jewish community insists vehemently that he is, and Einstein, who just a few years ago mocked his fellow "relatives" by race, now "behaves"—like Moses Mendelssohn a hundred years ago—in all seriousness as a former German citizen, and even as a "German" Jew.

"All Frenchmen Will Become Israelites"

The natural prevalence of statements by Jews in Germany regarding their alienation from the people, their hostility toward the state, and their goals could give rise to objections that are all too facile and all too cheap - therefore, it must be emphatically noted here that almost all of the collected, unbeatably scathing mockeries of German national and communal sentiment occurred at a time when Jews not only had not the slightest cause for complaint about any discrimination, but also enjoyed the greatest possible freedom and equality as citizens.
That this was the case has been irrefutably confirmed:

"German Jews currently have little to complain about in terms of political discrimination."

- **Walter Sulzbach, "Die Juden unter den Deutschen" (*The Jews Among the Germans*); Special Issue No. 3, 1926, "Judentum und Deutschtum" (*Judaism and Germanness*), pg. 7, of the journal *Der Jude*, edited by Dr. Martin Buber**

The Jews themselves, however, have demonstrated in precisely those days that it is by no means the case that they "constitute a nationally reliable element," as is occasionally claimed; on the contrary, precisely when treated with the utmost decency, they have shed all pretense, have cast aside all consideration and caution, and have precisely then they have shown what they really are: the most nationally unreliable element a state can possibly count among its citizens!
What is astonishing, time and again, is how deaf and blind the peoples themselves remain to the complete self-exposure of Jewry - how unnoticed, how disregarded, for example, has the revelation of Judas's ultimate goals remained—namely, the Judaization of the peoples for the purpose of their complete

domination—as was already done in France three generations ago by the Alliance Israélite Universelle: did the Jews in France, back then in the 1860s, have any reason to complain of cultural or political disadvantages that might have forced them into a position of struggle?
In particular, the annual meetings of the Alliance Israélite Universelle in 1863–64 were a complete unveiling of the true "patriotism" and the ultimate goals of Judaism - at the general assembly of the AIU on June 18th, 1863, the president of its Central Committee, Louis I. Koenigswarter, declared:

"Let us not tire of repeating it: trusting in its divine origin and in the mission bestowed upon it by Providence, Judaism has been able to resist all the powers that have conspired against it for nearly 2,000 years... Our holy faith will continue, despite all obstacles, to transform the world, and one day it will succeed in leading it to embrace its completely pure doctrines, which are still today tainted by concessions that may once have been necessary to enable the pagan world to accept Judaism in a transitional form.
Let us therefore maintain confidence in our sacred mission; the religion of Moses need not hasten its destiny... The calmness of its demeanor is the most powerful expression of its conviction, and with unshakable confidence it looks forward to the day when pure monotheism, with all its moral implications, will become the sole faith of humanity."

- ***Archives Israelites*, published under the direction of Isidore Gaben, Year 1863, Volume XXIV, pg. 553**

On June 23rd, 1863, the AIU's executive board was reorganized: Adolphe Cremieux, the former first Jewish minister of France, became president, and Louis I. Koenigswarter and A. Cröhange were appointed vice presidents.
At the following year's general assembly (May 31st, 1864), the new president, Cremieux, decisively outshone his predecessor:

"The Alliance Israélite has barely begun, and already its influence is being felt beneficially from afar, for it is the result of one of those magnanimous ideas that all well-disposed souls understand and which our century gladly champions.
The Alliance does not confine itself solely to our faith, but addresses all faiths; it seeks to penetrate all religions, just as it penetrates all countries - Israelites of all nations, sustain it with your efforts, and you will soon witness its marvelous progress..."

"Israel! Israel will spread across the entire world! How many nations down here will vanish, crushed by other nations, which in turn will vanish; how many religions will vanish, replaced by other religions, which in turn will vanish!
But Israel will not end, for this small tribe is the greatness of God; the religion of Israel will not perish, for this religion is the unity of God." **(Sustained applause)**

"Ah! Forgive me for recalling a moment of immeasurable joy, of pure and unclouded happiness: a day has been granted to me—yes, to me, the son of Israel, to me, a member of the provisional government—to fulfill this sacred commandment: I have abolished slavery (i.e., the legal inequality of the Jews)."

(A thunderous round of applause breaks out; the speaker pauses for a few minutes while the applause continues, then continues):

"'You shall have no other gods before me!'
Indeed, the one God, the only God!
Nationality, the abolition of slavery, the unity of God: everything is here.
Four thousand years after the day these three words were spoken on Mount Sinai, the yearning of the century in which we live still finds its fulfillment in these three words: nationality, the abolition of slavery, the unity of God…" **(Renewed and thunderous applause)**

"...whoever says 'Israelite' says 'universal': let us march firmly and resolutely along the path that has been laid out for us.
I call upon our brothers from all religious communities to join us, to lend their cooperation to this great work of civilization and progress: may they come to us, and with what zeal we shall go out to meet them!"

"Therefore, let us boldly move forward toward the union of all faiths under the same banner: Unity and Progress—that is the motto of humanity...
From the bosom of this French nation have emerged, at the same time, the noble call for the freedom of all faiths (and) the noble call for equality before the law - that is our goal, and may it be our triumph.
Here stand our hospitable tents that are open to all - will we not one day see all peoples form a single people, all religions unite into one?"

- ***Archives Israelites*, Year 1864, Vol. XXV, pgs. 519–520**

What is meant by this planned demise of all peoples and religions was revealed a few pages earlier in the same Archives:

"Our nationality will no longer be a distinct nationality, but will become the universal nationality: it will satisfy the orthodoxy of M. Levy-Bing (the personal coming of the Messiah), and it will no longer displease the patriotic liberalism of Commander M. Nathan (the realization of the messianic idea), for all Frenchmen will in fact become Israelites who profess the universal religion and recognize only one God."

So that was "equality before the law" à la Cremieux: "That is our goal; may it be our triumph."...

"The Phrase 'Fatherland'"

"Where are you, Ahasver, that I may follow you? I will follow you joyfully!"

Thus, in his play "Wandlung, das Ringen eines Menschen" (*Transformation, the Human Struggle*), Potsdam, 1919, Ernst Toller had his character Friedrich—through whom Toller himself undergoes a transformation from a war enthusiast to a pacifist—cry out in madness:

"For the sake of the fatherland... God... can a fatherland demand that (the horrors of war), or has the fatherland surrendered itself to the state?

Is the state using it for dirty deals; has the state become a pimp and the fatherland a trampled whore, selling herself to every brutal lust, endowed with the blessing of the pimp church?
Can a fatherland that demands this be divine? Worth sacrificing one's soul for? No, a thousand times no! I would rather wander, wander restlessly, with you, Ahasver! **(He lunges at the statue)** *I will smash you, Victory of the Fatherland...!"* **(He grabs a hammer and smashes the statue [which symbolizes the Victory of the Fatherland])**

- **pgs. 55/56**

"The Fatherland is a physical enigma: one sees its interior better from the outside."

"In the Orient, there is no camel caravan that does not have a donkey leading the way: that reminded me of many things in the Fatherland."

- **Franz Karl Endres, "Deutsche Aphorismen" (*German Aphorisms*), Jacobsohn's *Die Weltbühne* No. 4, January 26th, 1926, pg. 131**

"You may hate Prussia, but do not love Austria any more for that, for while Prussia rattles and warns, Austria does not hiss until it has bitten; Prussia lumbers like a bear toward freedom, and Austria waits until it passes the thicket where it lies hidden and lurking.
Hate Prussia, but fear Austria, for Austria can do what Prussia merely intends: Prussia is but Austria's mouth, so judge by the heart, not by the lips.
Austria finds the Vistula red enough; it is quite satisfied, and now it intends to use the rest of the Poles to stir up hatred against Prussia among the German people, whom it fears more than Russia; the latter is, after all, a body, but Prussia is a terrifying spirit."

- **Ludwig Börne-Baruch, in a letter from Paris dated February 3rd, 1832, op. cit., Vol. 10, pgs. 229–230**

"By heaven! I would give ten fatherlands for a life free of bedbugs!"

- **Rosa Luxemburg in a letter from Krakow dated August 10th, 1915, to Luise Kautsky**

It would only detract from the evidence presented here regarding the national unreliability of Judaism if it were disputed that there have been individual Jews—not only in Germany, but in all countries—who have attempted to penetrate more deeply into the national cultural sphere of their host people - but that is the decisive question: have Jews also honestly endured the times of hardship of foreign peoples, and indeed weathered them reliably?
As late as 1932, a Jew characterized his fellow Jews in Germany as follows:

"They professed allegiance to the German nation, and certainly meant it subjectively and honestly, but their being contradicted their consciousness: in truth, they did not integrate into the whole of the foreign people."

- **Dr. Gustav Krojanker, "Zum Problem des neuen deutschen Nationalismus" (*On the Problem of the New German Nationalism*), *Jüdische Rundschau*, 1932, pg. 12**

There could hardly be more convincing proof of the extraordinary extent to which this was the case than that provided by Walter Rathenau, in his mockery of the heroic sacrificial death:

"The poorest victims of body and soul, for whom retreat was impossible and (to whom) only the flight forward remained, were called heroes, thereby devaluing the most manly word in our language."

- **"Die neue Gesellschaft" (*The New Society*), S. Fischer Publishers, Berlin 1919, pg. 13**

Heroism—and let it be understood, not just German heroism, but that on all fronts—as a "flight forward"! This is how Walter Rathenau thought and wrote in 1919 about those very soldiers to whom he, as the German government's chief raw materials advisor at the outbreak of war, had personally supplied the raw materials for their struggle; this is how a Jew thought, a man who later represented Germany on numerous occasions at international conferences and who even became Foreign Minister of the German Reich! Yet this Rathenau is still regarded in the non-German world as the model of a patriotic assimilated Jew.
Even in the most open-minded democracies, however, there is likely to be little room or understanding for patriotism of this sort, therefore the conclusion is obvious: if even an assimilated Jew of Rathenau's stature thought so dismissively of heroism, what must it have looked like among him and the other Jews! Would his fellow tribesman Bernard M. Baruch, for example, who held a similar position in the United States during the Great War as a munitions supplier and advisor to the Washington government, have thought any differently?
Heroism as a "flight forward", said Rathenau - and just like this, the former Foreign Minister (!) of the German Reich, the "nihilist" Tucholsky, also spoke:

"I believe that one gets further by telling the truth: that none of us has any desire to die—and certainly no one wants to die for such a cause **[meaning the soldier's honor]**.
These soldiers, these professional murderers, are fleeing forward so that no one can be forced to obey a draft notice - that, therefore, is the first thing to do: to eradicate the mental obsession that makes people believe they must, must, must march when the bugle sounds.
You don't have to march at all, for this is a simple, primitive, yet great truth: one can also stay at home. And one can do more than just stay at home - the extent to which one should sabotage is up to the decision of the individual group, the moment, the constellation.
This is not something to be discussed theoretically, for the right to fight, the right to sabotage against the most despicable murder, the forced march—that is beyond doubt..."

"You do not owe your lives to the state, you do not owe your lives to the state, you do not owe your lives to the state."

"To shirk the war wherever one can—as I have done and hundreds of my friends have done—is the right of the individual."

- **Ignaz Wrobel, *Die Weltbühne* No. 41, 1927 II, pgs. 557–9**

Rathenau mocked the heroes fleeing to the front; Tucholsky calls them "professional murderers fleeing to the front"—a surprising, peculiar intellectual line from Tucholsky to Rathenau.
What did the struggle for a people's honor and existence mean to them, and what of the struggle for the much-vaunted freedom of so-called democracies?

"War is a massive business enterprise, in which the finest aspect is not the heroism of the soldiers, but the business organization - and America is proud of the favorable business situation it is experiencing."

- **Isaac Marcussohn in a speech quoted by *The Times*, London, March 3rd, 1917**

"The only thing that interests me about this war are the revolutions it will bring in its wake."

- **Georg Hermann, alias for Borchardt, in "Randbemerkungen" (*Marginal Notes*), written in 1914–17, published by Egon Fleischei & Co., Berlin 1919**

Anyone who describes the heroism of all combatants on all fronts as a "flight forward," anyone who shirks military service through tricks and subterfuge, anyone who trembles with fear at the sight of a rifle (only to then prove his supposed pacifism in Palestine with daily murder and bombings, even against mosques)—for such a person, all commemorations of heroes are merely an occasion for boundless scorn.

Where in the much-vaunted "Western democracies" have Jews, as supposed patriots, dared to express even remotely as much scorn as a university professor and a writer protected by the Jewish community as a whole?

"Dr. Gumbel may be proud of his work... He is said to have remarked: 'The soldiers have—I will refrain from saying—fallen on the field of dishonor,' and for this reason action has been taken against him (as a private lecturer in Heidelberg).
To the informers among his colleagues and among the students, let it be said that the modern battlefield is neither a field of honor nor a field of dishonor: it is the slaughterhouse of merchants, where sadists, glory-seekers, worthless rabble, and the innocent, the innocent, the innocent are murdered."

- **Ignaz Wrobel, "Das geistige Niveau" (*The Intellectual Level*), Die Weltbühne No. 26 of June 30th, 1925, pgs. 977–978**

"The plaques (memorial plaques for the fallen) are a custom, like any other, an honoring memorial to the dead - but the plaques lie.
It must not say: 'tue pour la patrie'—it must say: 'tue par la patrie': killed by this base concept of the 'state,' killed by this madness that confuses the homeland, which everyone loves, with a concept of utility that is not even to the advantage of the majority, but only to the few.
Does one die for a wheat agency? For a mortgage bank? One dies for and through the fatherland, and that essentially amounts to the same thing."

- **Ignaz Wrobel, "Die Tafeln" (*The Plaques*), on the memorial plaque for the French corporal Marcel Laurent in Enghien, *Die Weltbühne* No. 16 of April 21st, 1925, pg. 601**

"At home, the grateful municipalities erect monuments... but whatever has been carved there—be it chubby goddesses of victory, poilus and field-gray soldiers, blessing fatherlands, and warriors dying with a flourish; whether modern, simple, classical, Wilhelmine, Bramsian, or arts-and-crafts style—in no place I have seen so far does it say: never again!
Nowhere is there even a hint of regret for the moral inferiority of the idea for which they died; nowhere is there a vow against murder.
'We honor the dead without politics…' - that is not true: you honor them with a thunderous advertisement for barracks-yard madness, with Bengal lights for the poor wretch who never knew why he had to suffer so, with a drumbeat for the next time.
Hands sworn to vengeance rise from German marble; torches blaze, stone hand grenades with their pins pulled…"

- **Ignaz Wrobel, "Märtyrer" (*Martyr*), *Die Weltbühne* No. 35, Sept. 1st, 1925, pg. 327**

No Heroes' Memorial Day passed without a host of Jewish writers and journalists uttering equally vile blasphemies and mockeries of national sentiment - where are the pure-blooded democrats of the much-praised West who would be as tolerant of this as the Germans?!
What Rathenau later expressed so boldly was, of course, stated quite openly by Jews like Polgar and Kurt Tucholsky:

"Cattle are just cattle... Slaughter cattle have no idea what is coming.
At the outbreak of war, the proof was provided in abundance: there they were seen marching joyfully through the streets, bellowing, and holding their foreheads high, succumbing to the club; at that time, however, the entire world of irrational creatures was under the etymological delusion that the word 'Schlacht' (slaughter) was derived from the root 'Vaterland' (fatherland), whereas, as recent research has shown, it actually comes from 'schlachten' (to slaughter)."

- **Alfred Polgar in the *Berliner Tageblatt*, 1922**

"I dodged the war for three and a half years wherever I could—and I regret that I did not, like the great Karl Liebknecht, muster the courage to say no and refuse military service: I am ashamed of that.
I did what was pretty much the norm (among Jews, of course): I used every means at my disposal to avoid being shot and to avoid having to shoot..."

- **Kurt Tucholsky, *Mit 5 PS*, pg. 85**

"And more important to me than any sense of national identity seems to be that human beings do not degrade themselves to the level of cattle, not even for their fatherland, which might constitute a gentle insult to cattle."

- **Ignaz Wrobel against the national myth, "Friedrich mit dem Mythos" (*Frederick and the Myth*), *Die Weltbühne* No. 7, February 16th, 1932, pg. 262**

"And that is the only answer to be given to the advocates of the false collective delusion: we are not interested in you, and we do not recognize the duties you impose on us—it is possible that there are

commandments demanded by our blood and that of our children, but patriotism and the struggle for this state are not among them.
When the Russian enlists in the Red Army, he fights for his idea - you work for the absence of ideas, for a fatherland that no longer exists… And if the noblest, the purest, the bravest man were to come and demand that we go to our deaths for the raw materials department of his ministry: we would shake our heads with a smile and let him wage his war alone: such words must be spoken, three times a day...
Our lives belong to us, and whether we are cowards or not—that is our business and ours alone; no state, no national telegraph agency has the right to dispose of the lives of those who do not offer themselves voluntarily...
We have an answer to this question: 'Where were you during the war, Mr. —?' - in a monkey jacket[4]."

- Ignaz Wrobel, *Die Weltbühne* No. 13 of March 30th, 1926, pgs. 490–492

Tucholsky again and again? Well, of course, Judaism would like to shake off this "apostate" from Judaism, this Panter-Tiger[5], above all else - but had Tucholsky's father also "apostatized"?

"Before me lies a letter (from T.'s father) dated December 14th, 1894 - in it he writes:
'I have no desire to offer myself up as fodder for the pompous ideas of the high and mighty; on the contrary, I already feel sorry for our boy today when I think that he is someday supposed to play the role of a defender of the fatherland.
If I were a writer, I would surpass (Bertha von) Suttner [half-Jewish[6], winner of the Nobel Peace Prize] on her pacifism - after all, war means 'privileged murder' in German..."

"Then the doll of patriotism is hauled out of the junk room and draped in her dress and coat—her archenemy and heroism—and then the bogeyman is ready."

- Ignaz Wrobel, "Brief meines Vaters" (*Letter from My Father*), *Die Weltbühne* No. 6, Feb. 9th, 1932, pg. 204

"In times of war, we shirk our duty to the fatherland because we are pacifists by nature and tradition; we are the chief instigators of world wars and the principal beneficiaries of such wars."

- Marcus Eli Ravage, *Century Magazine*, New York, Jan.–Feb. 1928

"I managed to dodge the draft - throughout four years of war, I had to report for medical examination every month, and the discharge criteria became increasingly strict; I kept coming up with new schemes to avoid the front."

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[4] A "affenjacke" is a waist-length, double breasted service or mess jacket often worn by soldiers or noncommissioned officers. - The Translator
[5] Referring to two other pseudonyms he used, Peter Panter and Theobold Tiger. - The Translator
[6] Suttner likely wasn't Jewish, but this was a common accusation at the time due to her outspokenness about antisemitism and pacifism, along with the fact that her mother came from an "untitled noble family". - The Translator

- **Professor Theodor Lessing, a teacher of German students, in his so-called "Kriegserinnerungen" (*War Memoirs*) in the *Prager Tageblatt*, 1929**

Even the writer Lion Feuchtwanger, who is vastly overrated by the Jewish community and who, at the time, was still singing the praises of the Red International's civil war and the Comintern's world revolution from the Kremlin in Moscow, strikes the patriotic note at certain times for profit and selfish purposes - the proof can be seen in his letter dated July 3rd, 1917, addressed to his Munich publisher Georg Müller:

"'In order to obtain an extended military leave, I would be grateful if you could immediately send me a statement to the effect that, given the shortage of good patriotic stage plays, the continuation of my literary work is desirable for the preservation of a positive spirit in Germany. [See 'Die Perser des Aischylos' and Warren Hastings.][7]'

With best regards
Yours most sincerely,
Dr. Lion Feuchtwanger."

Nothing reflects the shirking, slacking off, and cowardice of the entire Jewish clique quite as well as "the best Jewish joke," which the Jew Manfred Georg sent to *Die Weltbühne* No. 9 (March 1st, 1932, pg. 348):

"Thus I have found that the only Jewish joke I have retained reflects, in a truly sublime form, the best character trait of the people from whom it originates - it goes as follows:
At the outbreak of war in 1914, a Jew finds himself near the Russian border on a piece of land guarded by a sentry; the sentry raises his rifle and shouts: 'Halt! Or I'll shoot!'
The Jew waves his hand through the air in exasperation: 'Are you meshugge[8]? Put that rifle away! Can't you see there's a human being standing here?!'"

The counterpart to this pacifism, applied to the Jews, is a Jewish joke circulating in Palestine:

"Why do the English deploy so many Scots against the Arabs?"

The answer:

"The Scots are saving on ammunition."

When faced with a soldier, the Jew insists on his humanity, and he is against all bloodshed, but when faced with an Arab, he finds the English and Scots too frugal - just two "jokes", yet in their polarity, they illuminate the Jew: his duality.

Unleashed Asia

[7] Both plays were pacifist and anti-imperialist in nature, with *Warren Hastings* describing the nature of the colonial exploitation of India by the British Empire. - The Translator
[8] Yiddish word for crazy or insane. - The Translator

Never has the Jews' rootlessness, their alienation from the people, and their hostility toward the state become as clear as in those years when, free of all inhibitions, they revelled in their power - the Jews are so fond of speaking of "a love-hate relationship squandered on Germany," and when they wish to prove their supposed love for Germany, they quote poetry by Heine and aphorisms by Börne; they then try the trick of pretending that even the hatred of these writers is the highest expression of love.
What a dubious achievement, for can this "love-hate" toward a people be pushed any further than in Baruch Börne's words:

"...the proud, heroic Germans... still have and want no fatherland, still have and want no freedom! I have always said so, and as I believe, also had it printed: Turks, Spaniards, Jews are much closer to freedom than Germans, for while they are slaves, they will one day break their chains, and then they will be free; the German, however, is a servant, and while he could be free, he does not want to be...
It may have to come to that, a sublime absurdity never before seen in German history—that Jews might one day place themselves at the head of the German people as it fights for its freedom!..."

- **Ludwig Börne-Baruch in a letter from Paris dated March 17th, 1831, op. cit., Vol. 9, pgs. 85–86**

Just how excessive and sinister the Jews' "freedom" goals are—that they themselves would be willing to sacrifice an entire people—is again expressed by Börne-Baruch:

"There are nations that wander in the night, but a nation's night is long, very long—it spans days and years and centuries—and it is better to raise up such a wandering nation, though it might even break its neck in the process, than to let it linger on in this twilight, in a wavering state between beast and plant, in a wavering state between sleep and death."

- **Ludwig Börne-Baruch in a letter from Paris dated January 13th, 1832, op. cit., Vol. 10, pgs. 160–1**

Börne-Baruch once called the Jews the "flies" of the German people, but the Jewish historian Graetz chose a different vivid image for Heine and Börne:

"They [Heine and Börne] have poured out a veritable cornucopia of thoughts, of practical thoughts about Germany, like two kings scattering gold coins with open hands on their journey; they have tugged at the nose of the German Michel in a most disrespectful manner to rouse him from his slumber..."

- **Graetz, op. cit., Vol. 11, pg. 406**

Börne-Baruch himself, however, depicted his role as a fly and his activity as a gold-maker quite differently, with bitter self-irony:

"I would gladly be the only liar among men of truth, the only mocker in a land of faith, the only weakling among a strong people: if I have become the worst of all Germans, then no one is happier than I."

- **Ludwig Börne-Baruch in a letter from Paris dated January 30th, 1832, op. cit., Vol. 10, pg. 213**

"Besuch bei Heine" (*A Visit to Heine*) by Hans Gathmann (*Die Weltbühne* No. 16 of April 21st, 1925, pgs. 571–3) highlights a cheeky montage of verses from his fellow Jew's scandalous poems, which is, again, described in Jewish literature as a "love-hate relationship with Germany."
It is a dialogue between Gathmann and Heine - here are just a few fragments:

Me:
Krähwinkel[9]*—I know....*

Heine:
Heaven does not forsake its donkeys,
who, driven by a sense of duty,
just as their pious fathers did,
trot to the mill day after day…

***

Heine:
Fatal to me is that rabble,
which, to stir the hearts,
parades patriotism
with all its sores.

Me:
The nationalist youth remains organized along military lines: war games alternate provocatively and amusingly with German Days.

Heine:
"The fathers are not dead! In the grave
only their skins lie,
the mortal shells - from Heaven above
they look down on us with pleasure.
Transfigured donkeys in the light of the Gloria!
We want to be just like you
and never stray from the path of duty
by even a finger's breadth.

The great donkey who sired me,
he was of German stock;
my mother, my nurse,
nursed me with German donkey's milk.

And because I am a donkey, I advise you
to elect the donkey as king!

[9] German colloquialism to describe a stereotypical backwater town. - The Translator

We shall establish the great Donkey Kingdom,
where only donkeys give orders.

So spoke the patriot - in the hall
the donkeys shouted their applause;
They were all patriotic
And stamped their hooves.

They crowned the speaker's head
with an oak wreath.
He thanked them silently, and, overjoyed,
he wagged his tail."

This is what Jews—who, as Asians, usually had their first encounter with culture, with Western European civilization, only upon setting foot on German soil—presumed to do: to describe the Germans in even more contemptuous terms than slaves, as servants and donkeys.
What Jewish baseness, too, to place white servants and lackeys even below slaves - may one measure such insults against a host nation only by that Jewish standard which Heinrich Heine-Bückeburg in "Reisebilder" (*Travel Sketches*), Part 4, "Die Stadt Lukka" (*The City of Lukka*), Chap. XIII, pg. 69, "Heines sämtliche Werke" (*Heine's Complete Works*), Amsterdam 1855) applied to his own race:

"There came a people from Egypt, ...and besides the skin diseases and the stolen gold and silver tableware, they also brought with them a so-called positive religion, a so-called church, a framework of dogmas...
Just as indestructible is that mummy of a people that walks the earth, wrapped in its ancient letter-swaddling clothes, a hardened piece of world history, a specter that trades in bills of exchange and old trousers for its sustenance…"

Following this example of degenerate literaturism against one's own race by the wanderer between peoples and religions, this Jewish-Catholic-Protestant-Jewish-pantheistic religious chameleon Heine, one would have to assume that the Jews must have just enough to do with themselves and their own "revival."

The Jews even passed off the drivel of Baruch and Bückeburg as "patriotism," as love for Germany - Bückeburg-Heine himself testifies to just how far this peculiar "patriotism" went:

"The astonishingly timely confession that follows is taken from the French preface to [Heine-Bückeburg's] '*Lutetia*', dated March 30th, 1855:

'...I speak of ***the party of the so-called representatives of German nationality, those false patriots whose love of country consists solely of a simple aversion to the foreign and to neighboring peoples***[10]*,...*
Yes, these remnants or descendants of the Teutomaniacs of 1815, who have merely modernized their old costume of ultra-German fools and had their ears trimmed a little—I have detested and fought them all my life, and now that the sword has fallen from the hand of the dying man, I feel comforted by the

[10] Emphasis in the original.

conviction that communism, which will be the first to encounter them on its path, will deliver the coup de grâce: not with a blow from a club, but with a simple kick, the giant will trample them like a toad, and that will only be its beginning.
Out of hatred for the partisans of National Socialism, I could almost love the Communists... and in truth, the Communists are far better Christians than the so-called German patriots, these narrow-minded fighters for an exclusive nationality!'"

- **Reprinted in Leopold Schwarzschild's *Das Tagebuch*, Berlin, Issue 45 of Nov. 7th, 1931, pgs. 1734–5**

The insolences heaped upon Germany by strangers to the land and its people increased from year to year and, even before the war, had reached forms that must be unimaginable not only to Germans today, but indeed to any non-Jew whatsoever - thus, under Theodor Wolff, Mosses' *Berliner Tageblatt*[11] committed the following audacity regarding the German gymnastics festival in Leipzig on July 15th, 1913 (a report written by the Jew Kurt Pinkus):

"Das Fest der Hunderttausend" (*The Festival of the Hundred Thousand*)

"On Saturday, the city of Leipzig suddenly swelled up like a sponge falling into water - just think: in a single day, 100,000 foreign (!) men had been swept into the streets on 73 special trains.
The sensitive soul [the Jew!] sniffed (!) uneasily, for he thought he was breathing a foreign atmosphere, a mixture of the scent of distant provinces and summer-worn cotton shirts: swarms of robust men, in blue and gray jackets, with little oak twigs in their hats, pushed their way through the streets, jostled their way into the cafes and restaurants, gathered in squares around flags they had brought with them, and burst into the homes of the hardworking population with shouts of 'Heil' and other lively gestures.
Ha! I thought, laughing with my friends until the dawning morning as we watched these half-clumsy, half-cheeky-funny, collarless, unpressed fellows—this gymnastics festival, which has been heralded as the greatest festival in the world, is to be dismissed with a humorous aside....
Those tedious gymnastics classes came back to me, where we boys, while summer lay over the earth outside, stood in a stuffy hall, stepped up to a high bar or pommel horse twice an hour, performed a trivial exercise with forced precision, and, in murmuring conversation, lured our virgin imaginations into lewd realms.
...There went the veterans with flowing Vater-Jahn[12] *beards or furrowed, clean-shaven peasant skulls; there were bespectacled professors with fluttering Democratic ties carrying tattered flags...*
People then smiled at the satyr play when 1,500 Saxon female gymnasts marched in, in dark blue bloomers and white blouses, and attempted similar floor exercises, but without grace or liveliness - these girls did not know how to maintain their direction, had unattractive legs, and proved that, at least on the gymnastics field, men represent the fairer sex..."

The *Berliner Tageblatt* attempted to appease the outrage in all national circles over this genuinely Jewish "snapshot" by a student of Moses by explaining that the report had unfortunately passed through the editorial office uncorrected, naturally because the editor—who was also Jewish—had presumably been amused by this buffoon himself.

[11] Nickname since the paper's founder, Rudolf Mosse, was a Jew. - The Translator
[12] Referring to Friedrich Ludwig Jahn, the founder of the German gymnastics movement. - The Translator

The *Jüdische Rundschau* in Berlin, meanwhile, was frankly surprised by the alleged exaggeration of the gaffe, which it regretted, but long-windedly described as a "trifle" (No. 31, August 1913) - now imagine if foreigners were to dare to do such a thing on the "holy soil of Palestine"!

Where does this Jewish hatred come from? Because the "Father of Gymnastics," Jahn, was a man conscious of race and nation, a connoisseur of Jews, and thus an opponent of Jews; it was also because—despite the (ridiculously small) Jewish sports movement and the lowest possible level of athletic achievement—any physical strengthening of nations is just as repugnant to the Jewish soul as a spiritual and mental strengthening.

To fully grasp the arrogance and defiance of the Jews that repeatedly breaks through, it suffices to recall the fact that members of other peoples have never dared to make even remotely as crude outbursts against their host nation: only the Jew presumed to do so, for the Jew cannot help himself.

What people other than the Germans would have remained so silent in the face of such a denigration of their ancestors and their national consciousness as they—unfortunately—did in the case of the most obscene of all Jewish writers, Theobald Tiger-Tucholsky, who committed this vile act in Siegfried Jacobsohn's *Die Weltbühne* (No. 9 of March 3rd, 1925, page 333):

"Olle Germanic" (*Old Germanic*)[13]

Dad is a chief forester,
Mom is paintbrush blonde[14];
Georg is top of the class,
and Johann stands at the front
of the fraternity called
"Teutonic Power":
The old German pays,
whatever Wotan may consecrate!

The forests are Judaized,
and Judaized is Jesus Christ.
We sing across the fields,
as is customary,
in locks and rows
the Song of Germany.
Yet at night, through the darkness,
Frigga's frosty sparkles glimmer.

The foreskin, it shall grow
in Cologne and Halberstadt;
we ensure even in Saxony
that everyone has one.

[13] The meaning of the title is somewhat lost in translation - "Olle" is a derogatory word (in this context) for both an older person and one who is old-fashioned, and is meant to symbolize here the same thing. - The Translator
[14] Meaning dyed hair. - The Translator

Germany must be
completely free of Jews.
And when we're out drinking,
let Loki run wild!

Whoever mocks us is mistaken:
the university educates us morning and night
for the coming of 1940
.
Who were our ancestors?
Kashubian Germanic tribes![15]
They sired, for variety's sake,
our mongrel breed.
That is why we
turned to the national role
for prayer.
Whatever Wotan might consecrate—!

It may well be asserted without contradiction that for a comparable outburst, say against the Boers in South Africa or against the Americans in both South Africa and the USA, the people's court would have imposed tar and feathers as a minimum punishment - meanwhile, the German people themselves accepted it.
In contrast, it helps not one bit, neither here nor anywhere else, if Judaism today seeks to hide behind the fact that Tiger Tucholsky was a "renounced" Jew:

"Whatever he—who was not subject to Jewish control (!) and would never have submitted to even a shred of Jewish influence—said or wrote was regarded not as the utterance of an apostate Jew, but as the 'Jewish' opinion and was combated as such."

- *Jüdische Rundschau*, March 3rd, 1936

First of all, the admission that there seems to be some sort of "Jewish control" is remarkable! Incidentally, the *Jüdische Rundschau*, if not on its own, then at least from its knowledge of the Jewish lexicon and Jewish literature, should be fully aware that a "departure" from Judaism, a renunciation of Judaism, is of no help whatsoever: a Jew simply always remains a Jew.
Bückeburg-Heine, in his own way, merely commented on an outward, inalienable characteristic of even the "departed":

"Are these long noses a kind of uniform by which the God-King Jehovah recognizes his old bodyguards, even if they have deserted?"

- "Die Bäder von Lucca" (*The Baths of Lucca*), Chap. II

[15] Kashubians are a West Slavic ethnic minority - here, Tucholsky is essentially calling the Germans a mutt race. - The Translator

Who knows, perhaps Pinkus and even Graetz had also "left Judaism" - who knows, perhaps all the Jews who had left had done so merely to avoid burdening Judaism in the eyes of the outside world?
But it is a futile Jewish endeavor to simply label all the countless denigrators and mockers of Germanness as apostates, renegades, and renegades—and thus as "non-Jews", for if they were no longer Jews, what were they then?

"...I wish someone would give me back the three louis d'or[16] *that I paid the pastor for my baptism, since I have been baptized for eighteen years, and it has done me no good.*
Three louis d'or for a spot in the German madhouse! It was a foolish waste."

- **Ludwig Börne-Baruch in a letter from Paris dated Dec. 22nd, 1831, "Gesammelte Schriften" (*Collected Writings*), Vol. 10, pg. 95, Hamburg 1862**

"I am a Jew and will remain a Jew as long as I live; I have never denied my Jewishness and have not even left the Jewish religious community (because doing so would not stop me from being a Jew, and I am completely indifferent to under which category I am registered in the civil registers of the current state)."

- **Erich Mühsam, "Zur Judenfrage" (*On the Jewish Question*), *Die Weltbühne* No. 49, Dec. 2nd, 1920, pg. 645**

Only this is important: no Jew took offense at this disparagement of the "fatherlands" (that is, all of them!), and not even at this portrait of the Jewish soul... that should be disarming.

Those who had renounced their faith had unquestionably imitated those Bückeburg-Heines and Baruch-Börnes of whom the Jewish professor Dr. Heinrich Graetz asserts in his "Geschichte der Juden" (*History of the Jews*), Vol. II, pg. 367:

"Although both of them outwardly renounced Judaism, they did so only like warriors who seized the enemy's (!) armor and banner in order to strike him all the more surely and annihilate him all the more decisively..."

Graetz was kind enough, with the aim of camouflage through withdrawal from Judaism, to also reveal the goal: annihilation - after all, fighting and defeating would have sufficed, yet Graetz explicitly writes: "to annihilate."
Thus, once again, the universal Jewish mission has been confirmed, and in a Jewish historical work at that - certainly here, too, the excuse will be at hand, that what is meant is only the destruction of antisemitism: it is either the fate or the cunning of Judaism that all its classic key witnesses express themselves so ambiguously, yet one would expect clarity from a history professor in particular in such a fundamental historical work.
In more recent times, the impossibility of "leaving" Judaism has been emphatically confirmed by Theodor Herzl:

[16] French gold coin. - The Translator

*"As **if siblings ceased to be brother and sister because one lives in New York and the other in Berlin: Can one really leave one's people, one's race?**"*[17]

- **Theodor Herzl, Speech in London 1898, "Gesammelte Zionistische Werke" (*Collected Zionist Works*), Vol. I, pg. 322**

What countless Jewish mockers have demonstrated through word and deed, the "Prince of the Jews" Herzl thus sums up succinctly: there is no leaving a race, and there is no leaving Judaism.

"Germany Does Not Exist"

Jews with a sense of racial identity have always refused to have anything to do with the Germans—or with any other peoples—and no one with a sense of national identity will be able to find fault with this, provided that the necessary conclusions and implications have been drawn from this natural separation, and continue to be drawn!
The patriotism of the Jews has always been nothing but a pretense and a mask, a game and hypocrisy, for a Zionist like Lichtheim states freely and openly:

"Emancipation has confused the Jews of the West: it lured them out of Judaism, robbed them of the will to live as Jews for Judaism, and then left them in the midst of a hostile or indifferent environment that tolerates them only with ill-concealed resentment.
Then what happened will forever remain the shame of contemporary European Jewry: under the pressure of antisemitism, it sought to buy its way to equality by denying the remnants of Jewish sentiment and succumbing to an obtrusive pseudo-patriotism."

- **Richard Lichtheim, "Das Programm des Zionismus" (*The Program of Zionism*), published by the Zionist Association for Germany, 1911, pg. 21**

As always and everywhere, the Jew recognizes only his own national sentiment while not respecting that of other peoples, scorning it, fighting against it, and mocking it instead - it is therefore a fallacy when the Ullstein Jew and Zionist Max Nordau, a comrade-in-arms of Herzl, attempted to portray antisemitism as the origin of the Jewish struggle against all national, patriotic concepts:

"We agreed on everything to the point that I already believed he had the same plan based on the same ideas - but then he concludes differently: 'The Jews will be forced by antisemitism to destroy the idea of the fatherland everywhere,' he said.
'Or to create a fatherland for themselves', I thought to myself in silence."

- **Theodor Herzl, "Gesammelte Zionistische Werke" (*Collected Zionist Works*), Vol. 2, "Tagebücher" (*Diaries*), I., 2nd ed., pg. 224, Berlin 1934**

The seed of Jewish hostility toward the state, of opposition to everything that is organically national among the host nations of the Jews, lies in Semitism itself, in the boundless arrogance of Jewry: that no

[17] Emphasis in the original text.

people counts except Israel, that the rights to life of all other peoples do not count in comparison to its own right to life, and that its ultimate goal—the spiritual and actual world domination over the supposedly fraternized, i.e., stateless peoples—can only be achieved in a world that has completely stripped itself of all national character in favor of Judaism.
This adaptation was and could only be superficial, merely a shell, a disguise, while the core remained intact, unchanging: the Jew:

"...he (the Jew) adapts himself spontaneously to various circumstances and requirements, to every environment and every race, like the parasite which becomes a different entity in every host and thus takes on such a completely different appearance that one believes one is looking at a new animal, while he has in fact always remained the same."

- Otto Weininger, *Sex and Character*, pg. 426, Vienna-Leipzig 1921

The Jew's patriotism was and is merely a pretense, for national sentiment cannot be drummed into one—it is either possessed or absent.
Once absent, it cannot be "taught," though it may be sharpened - thus does Bernard M. Baruch admit this quite openly, with full cynicism:

"I am of the opinion that national sentiment is madness."

- *Chicago Tribune*, Sept. 25th, 1935

This is of disarming universality, and thus this "American" Jew becomes the key witness against the claim that the Jew, in countries where he is treated decently, constitutes a nationally reliable element.

It could hardly have been expressed more succinctly and clearly that, precisely because the Jew does have his own, distinct Jewish national sentiment, he cannot be expected to adopt—nor can it be expected of him—to possess yet another, second national sentiment: herein lies conclusive proof that all national sentiment, per se, is alien and repugnant to the Jew.
It is in the Jewish manner that one pretends to be a "patriot" until the moment is ripe to cast off the patriotic garb - it is that very patriotism which Bismarck denounced in the House of Lords of the Prussian State Parliament on March 7th, 1872:

"But to sit quietly, 'fruges consumere'[18], read newspapers, and when a government measure is introduced, to throw a spanner in the works with bitter and passionate criticism of the government—whose overall situation one is incapable of assessing—that is no patriotic endeavor!"

But that is Jewish "patriotism", "good citizenship": to engage in the most unobjective, uninformed criticism with biting irony, caustic vulgarity, and by mocking the healthy sentiments of the people and all that is sacred to a foreign nation: the fatherland, national independence and honor, duty and loyalty,

[18] Referring to the Latin phrase ""Nos numerus sumus et fruges consumere nati", coined by Horace, which means "We are but mere numbers, born to consume earth's fruits." - The Translator

soldiering and heroism, tradition and the future, the flag and the national anthem, family and youth; this is the systematic erosion of national-ethnic ideals until their dissolution and ultimate shattering.
Just how far removed from the world of national concepts—concepts that are inviolable to the German people as well as to all nationally conscious peoples—Judaism is, no matter how "patriotic" it may appear, could only be compiled in the form of an entire library - only a telling selection from the series of Jewish self-testimonies is intended to convey a picture of their attitude:

"I am expanding this volume further, since the German dogs judge the value of books by their cubic volume."

- **Karl Marx in a letter dated June 18th, 1862, to Friedrich Engels regarding the first volume of his magnum opus *Das Kapital*, the so-called "Bible of the workers of the world."**

"Without external pressure, there is nothing to be done with these (German) dogs..."

- **Karl Marx to Friedrich Engels, August 15th, 1862**

"O you patriotic dogs! Beware of the power of the wolves, into whom patriotism is not beaten!"

- ***Deutsch-Französische Jahrbücher*, edited by Arnold Ruge and Karl Marx, Vol. 1 and 2, Paris 1844, "Die Staatszeitung und die Vossische Zeitung" (*The Staatszeitung and the Vossische Zeitung*), pgs. 233–4**

"— The Italian Revolution is spreading like a grease stain, and not even the whole globe will be enough for Austria to clean it up.
Savoy and the Tyroleans are stirring - what will Immermann[19] say to that? These are, after all, his loyal Tyroleans, howling like dogs at Austria's grave!..."

- **Ludwig Börne-Baruch in a letter dated February 22nd, 1831, "Gesammelte Schriften" (*Collected Writings*), Vol. 9, pg. 10; redacted in Börne's edition, Hamburg 1862**

To them—Marx-Mordochai and Börne-Baruch—the German patriots were "dogs", and they merely voiced what they all thought, because the "stupid" patriots were too slow, too level-headed for their Jewish goals.

"The madness of an upside-down world, the outrage against all reason, indeed even the style of the old empire has outlived the old empire, and its character lives on behind the back of its existence among the barren skulls of the Germanic race - only the human style, the human cultivation of the mind and language—the hour of death of this Westphalian and Berlin Botokuden[20] culture—would be the hour of birth of a German humanity."

[19] Referring to Karl Immemann, a German novelist and dramatist who was involved in conservative circles compared to Börne's more progressive circles. - The Translator
[20] Referring to the indigenous people of Brazil, but in this context, it is used to call German culture primitive and uncivilized. - The Translator

- **German-French Yearbooks, edited by Arnold Ruge and Karl Marx, Vol. 1 and 2, Paris 1844 "Grobe Mißachtung Deutschlands und der deutschen Sprache" (*Gross Contempt for Germany and the German Language*), pg. 229**

"One would blush with shame at having to call oneself a German!"

- **Paul Zöllner in Jacobsohn's *Die Weltbühne*, No. 1, January 6th, 1925, pg. 31**

"Fichte - he was, next to Luther, the greatest misfortune of this so severely punished (German) nation. His Speeches: empty, wild, half or three-quarters psychopathic nonsense, which unfortunately very few have read.
Fichte was brave and good in Jena, but he became—like pretty much everyone else without exception—repulsive in the Jauch-like atmosphere of the University of Berlin - there, together with the dear, sweet Hegel, he 'fertilized' everyone: Ranke and Droysen and Sybel and Treitschke...
And so: Down with the Fichte of the Addresses to the German Nation, along with the Berlin Fichte."

- **Witting-Witkowsky, formerly a Prussian Privy Councilor, Chief President, and thus temporarily the most loyal of patriots in *Die Die Weltbühne,* in a letter to the editor, No. 1 of January 3rd, 1924, pg. 18**

"It is possible that there must be butchers, but has anyone ever heard that the profession of a butcher is the noblest on earth? Well, that of the butcher of men, the soldier?"

"Thus the proof is provided that European pig breeding does not originate from India, but is native to the [German] land itself."

- **Georg Hermann-Borchardt, "Randbemerkungen" (*Marginal Notes*), pgs 158, 169, written in 1914–17, published by Egon Fleischei & Co., Berlin 1919**

"In Africa, Negro tribes bled to death in the struggle for the sacred skull of the legendary King Makaua: they fought, slaughtered, and massacred one another to recapture the skull, but this skull did not even exist.
Meanwhile, thirteen million whites fell for the honor of the fatherland, threatened freedom, the hearth, the homeland, democracy, and the independence of Belgium, just as the Negroes did for Makaua's skull - the enthusiasts of national community, shared destiny, and racial brotherhood—what on earth are they babbling about?"

- **Arno Schirokauer, *Makauism*, Leopold Schwarzschild's *Das Tagebuch*, Issue 52, Dec. 26th, 1931, pg. 2024**

"Yes, and because he had been born in Germany—purely by chance—that is why he stood up for Germany, without examining, without asking: he stood up for Germany because he was born within the geographical concept of Germany..."

- **Hans Bauer, "Das Rätsel der Kollektivität" (*The Riddle of Collectivity*), Siegfried Jacobsohn's *Die Weltbühne* No. 27, July 1st, 1920, pgs. 28–29**

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"And what use are Jewish heroes to us in foreign wars; what does Judaism have to do with their foreign orders, with their Iron Crosses, or with the Crosses of St. George or St. Anne? The Jewish people have no reason to honor them with Jewish orders."

- **Jakob Klatzkin, "Krisis und Entscheidung im Judentum" (*Crisis and Decision in Judaism*), pg. 168, Berlin 1921**

"Damn the Germans! It's not even like 1848, and there's no question of 1789...
You're staring at the peace terms—as miserable as they will be, they will in any case be better than you deserve.
A people that first brings about the collapse, and then carries on in the old way with war, lies, and sentimental whining! Everything, everything that those few bold souls began in the first days of November has been ruined."

- **Gustav Landauer to Julie Wolfthorn on February 4th, 1919, published in "Gustav Landauer, sein Lebensgang in Briefen" (*Gustav Landauer, His Life in Letters*), edited by Martin Buber, Vol. 2, pg. 376, Frankfurt a/M. 1929**

"The German nation of officer's orderlies."

- **Kurt Tucholsky, "Deutschland, Deutschland über alles" (*Germany, Germany Above All*), pg. 14**

"May the gas creep into your children's playrooms, and may they slowly succumb, the little darlings… I wish the wife of the church councilman and the editor-in-chief and the mother of the sculptor and the sister of the banker meet a bitter and agonizing death, all of them, together, because they want it that way, without wanting it: I wish this because they are lazy, because they do not hear, do not see, and do not feel - but whoever abandons his fatherland at this hour, let him be blessed."

- **Ignaz Wrobel, *Die Weltbühne* No. 30, 1927, pgs. 152–3**

"There is no defense of the homeland anymore!"

- **Erika Mann, half-Jewish daughter of Thomas Mann and the Jewish woman Katja Pringsheim, at a Munich pacifist gathering on January 13th, 1932; featured in the first edition of the *Völkischer Beobachter* from January 16th, 1932, pg. 1**

"...Lend me your breast! And if this child becomes a
boy—
(Something as dull as I prefer):
He shall be a Prussian, shall be a Prussian—!"

- **Theobald Tiger, "Kleiner Streik" (*A Small Strike*), *Die Weltbühne* No. 46, November 14th, 1920, p. 564**

"The Fatherland and religion,
These are merely garments—..."

- **Heinrich Heine, "Lied der Marketenderin" (*Song of the Camp Follower*), "Heines Werke" (*Heine's Works*), edited by Gustav Karpeies, Vol. 2, pg. 477**

"Mynona (Salomo Friedländer)[21] is said to have written an essay titled: 'Proof That Germans Are Human Beings': it is said to have failed.
It will only succeed when Germanism burns out its black spot: Prussia; it will only succeed when Prussia burns out its black spot: the old army."

- **Ignaz Wrobel, "Kehrseite" (*The Flip Side*), *Die Weltbühne* No. 29, 1920 II, pg. 75**

"There is a comforting doctrine according to which Germany does not exist at all."

"Moreover, with us [the Germans], everything is uncertain and indefinite, and this to such an extent that it is not even clear whether one should say 'Good day' or 'Heil' upon entering the house.
Germany must be a mistake of the Germans, for what is not certain cannot exist.
Germany does not exist, and that is why it is unbearable to live in Germany; the only thing more unbearable is living among Germans abroad..."

- **Leo Matthias, "Draußen mit Deutschen" (*Out and About with Germans*) in the "diary" of the Jew Leopold Schwarzschild, May 16th, 1931, pg. 772**

"'German' - the sheer narrow-mindedness of nationalism is expressed in this adjective; it suffices to attach the epithet 'German' to any trifle in order to make coffee makers, university professors, and laxatives lose all merit.
The place of origin, which in most cases goes without saying, is twisted into a positive assessment, and the whole country eventually succumbs to megalomania... The children's song 'Deutschland, Deutschland über Alles' with its hodgepodge of German wines, German cigar boxes, and German miscolors has done a great deal of harm here...
There is something touching about these steeple-nationalists... but there is an old law: the smaller the stations, the louder they are proclaimed!"

- **Ignaz Wrobe1-Tucholsky, *Die Weltbühne* No. 30, July 24th, 1924, pg. 155**

"... as long as anyone is still capable of believing in unimaginative Prussian discipline, as long as that is the case, Germany will not recover in terms of world politics."

- **Karl Rothammer, "Die Überwindung Preußens" (*The Overcoming of Prussia*), Jacobsohn's *Die Weltbühne* No. 50, Dec. 9th, 1920, pg. 666**

[21] A German-Jewish philosopher and author; Mynona was his pseudonym. - The Translator

"Does the Austrian love his fatherland? The truth is that one has nothing against it, but also nothing for it.
The fatherland wants nothing from me... The good, dull fatherland Austria wants nothing from me, and I want nothing from the fatherland..."

- **Max Brod, "Stefan Rott oder Das Jahr der Entscheidung" (*Stefan Rott, or The Year of Decision*), pg. 170, Berlin 1931**

"Die freien Deutschen" (*The Free Germans*) was the title the Tucholski Tiger (*Die Weltbühne*, M. 24, June 16th, 1925, pg. 892) gave to his blasphemous verses:

But throughout the land—I almost forgot—
The most formidable mustachioed faces break into cheers: 'A free Germany! Annexation to Austria!
Free from the Italian yoke! We want to be free, right away—!'
They stand at attention inwardly, enslaved by a thousand powers.
Incidentally: 'Down with Wersalch!'
God loves to receive such things."

"If an election result, which was almost entirely a regional, not a national matter, is celebrated in Carinthia by pan-German bigwigs with black-white-red flags and here by patriotic full-bearded men as a commitment to Germanness, when, as Georg Christoph Lichtenberg already mocked the phrase-mongering patriots of his time, the word 'German' is uttered only 'with open nostrils,' then this is a sign that we still lack the most fundamental virtue in our foreign policy: to regain the world's lost respect—honesty toward ourselves!"

- **Hermann Wendel, "Kärtner Abstimmung und Deutschtum" (*Carinthian Referendum and Germanness*), *Die Weltbühne* No. 47, Nov. 18th, 1920, pg. 579**

The Showman (speaking in a raspy, staccato voice):

"'Ladies and gentlemen! Come closer, come closer.'

(Pointing to Hinkemann [hero of the drama, a castrato due to war injuries, who now works for a showman, biting the throats of mice and rats and sucking their blood!])

'Homunculus, the German bear-man who eats rats and mice alive before the eyes of the esteemed audience!
The German hero! German culture! The German man's fist! German strength! The darling of elegant ladies, who crushes stones to pulp, who drives nails through the thickest skulls with his bare hands, who strangles thirty-two people with two fingers!
Whoever sees him must flee, and whoever flees must die by his hand - you must have seen him if you want to have seen Europe...!'"

- **Ernst Toller, *Hinkemann*, 1925, pg. 16**

Lion Feuchtwanger, alongside Emil Ludwig Cohn, the chief ornament of the uptight Jewish literary world in the German language, indulged in an unclassifiable outburst; this was doubly mean because he put this vileness against Germans into the mouth of a German.
This passage is, in addition to a test of the spirit of Judaism, also a telling stylistic sample:

"Karl Alexander summoned the accusers before him, and he asked, his voice strained with rage, whether they had found any evidence.
Shouting hoarsely, he showered the stammering, evasive, trembling men with wild, filthy, mob-like insults. 'The Jew has more brains in his ass than you have in your mud-filled skulls.'"

- **Lion Feuchtwanger, *Jud Süß*, 1930, pg. 352**

"The image of the Aryan is constructed (by his most repulsive writers) solely from the traits of the very best."

"You are pitiful, you cowardly, lying mob of the majority, abusers of numerical superiority: I am speaking of the most repulsive of the writers.
A willingness to die in the slaughter? The Negroes are physically braver than the bravest 'Aryans'..."

- **Alfred Kerr-Kempner, "Die Welt im Licht" (*The World in Light*), Volume II, "Du bist so schön" (*"You Are So Beautiful!"*), Chapter VII: Jerusalem, pgs. 161/2, S. Fischer Verlag, Berlin 1922**

"Mehring means to say: this relatively harmless crook [an Eastern Jew!], who is generally counted among the crooks by primitive minds, is in Berlin.... a victim of even worse crooks with sunshine in their hearts..."

- **Alfred Kerr-Kempner in Mosse-Moses's *Berliner Tageblatt*, regarding a Berlin performance of "Kaufmanns von Berlin" (*The Merchant of Berlin*) by the Jew Walter Mehring, directed by the Jewish stage director Piscator, fall 1929**

"At a French gathering recently in Paris... one of the speakers, ..., said a quite delightful sentence...: 'The German is like our class valedictorian.'
The virtue of the German top student is a vice, his diligence an unpleasant habit, his politeness a lack of imagination: in the auditorium (of the school) he is a big shot, and so he is before the headmaster, but outside, none of that matters all that much.
Germany, Germany, one can overlook everything about you—but that you are really only the top student in the world: that is bitter."

- **Ignaz Wrobel, "Der Primus" (*The Top Student*) in *Die Weltbühne* No. 13, March 31st, 1925, pgs. 486–7**

The objection is obvious: Tucholsky-Wrobel is not "the" Jewish people - this is a cheap retort, for they all let him have his say and none of them distanced themselves from him; he voiced what they all thought, believed, wanted, and longed for.

But all of them? There were, after all, “decent Jewish patriots” as well - really? But the Jews themselves called them hypocrites and a disgrace to Judaism!
It burst out of them all time and again, whether they were called Tucholsky, Landauer, or Zweig - they were all equally guilty:

“All five of us [namely Tucholsky’s pseudonyms] are descended from one father… We love in unity, we hate in unity—we march separately, but we all strike the same storm helmet.”

“All five of us love democracy...”

“We want to destroy that Germany until not a shred of it remains.”

- **Kurt Tucholsky, “Wir alle Fünf” (*All Five of Us*), *Die Weltbühne* No. 34, August 24th, 1922, pgs. 204–5**

“...so allow me this heresy: what in the world does what you call Germany have to do with you, with us, with anyone who is conscious of infinity and thus has a sense of humor?
The German people [omission in the original text] have been defeated, their Reich has collapsed...; a man who has hitherto led a meager, pure, honorable (?) life as a starving writer, Kurt Eisner, suddenly stands—simply because he is a man of the spirit, this brave Jew—morally (!) as the head of Germany. Unimagined forces are stirring... Let what must perish perish, and let what can be reborn be reborn...! And so I intend, also for the sake of the unity of the German people, to help hammer away at the remaining vestiges of the Bismarckian system with all the strength I have.”

- **Gustav Landauer in a letter dated Nov. 28th, 1918, to his fellow Jew Fritz Mauthner, published in “Gustav Landauer, sein Lebensgang in Briefen” (*Gustav Landauer, His Life in Letters*), edited by Martin Buber, Frankfurt am Main 1929, Vol. II, pgs. 322 and 323/4**

In a letter from Landauer dated Nov. 23rd to Margarete Susmann:

“We need a corporative system of government and delegation in the individual republics. [...] Hesse (...), Frankfurt, the Rhineland, and Westphalia should separate from Prussia and form an autonomous republic... If the remaining Brandenburg-Prussian territories then join...”

- **Ibid., pgs. 307–8**

In a letter dated Nov. 24th to Auguste Hauschner:

“Politically, I advocate that any continuation of the old Reich must cease, above all Prussia’s hegemony arising from this kind of central government - Prussia must break up into several parts.”

- **Ibid., pg. 314**

"And he (Rathenau) was not the last Jew to stand up to the rabble: he had the courage of a Jew to die alone and to disregard the bestial violence of the eternal Boche.[22]
He died—in good fellowship, a Jew of moderate stature, and he was far, far, far too great a loss for this nation - but then again, he did not die for this nation of newspaper readers, voting cattle, profiteers, murderers, turncoats, operetta lovers, and bureaucratic corpses."

- **Obituary by the Jewish writer Arnold Zweig in *Die Weltbühne* of the Jew Jacobsohn; No. 31, 1922, pg. 110**

How could it have been otherwise than that all these products of Jewish mentality were surpassed by Tucholski in a so-called poem "Abschied von der Junggesellenzeit" (*Farewell to the Bachelor Life*), *Die Weltbühne* No. 19, May 6th, 1920, pg. 539 - n it, this "apostate" Jew bids farewell to his myriad mistresses and "paintbrush-blonde beasts," as Gustav Meyrink once called them:

"Only one remains to me in married life,
And in this regard, the wife is blind—
I still think of you in all the country's misfortunes:
Germania! Good, plump, foolish child!
We love each other and grumble and we quarrel
And yet, deep down, we're quite fond of each other.
Don't sleep with the soldiers! That'll get you a beating!
Come, stay with us - you, my old love!"

Freedom, Audacity, and Democracy

That was the —— love the Jews had for Germany! That was their — patriotism! Or do the Jews at the *Jüdische Rundschau* perhaps wish to claim that all of them had "renounced" their faith: Marx and the entire Witting-Harden-Witkowski family, Hermann and Matthias, Schwarzschild and Mosse, Mehring and Piscator, Kerr and Zweig and Feuchtwanger??
And even if they had all "renounced Judaism," that would only be the most convincing proof that not a single Jew is capable of renouncing Judaism!

The Democrats[23], who imagine themselves to be the standard-bearers of freedom in the world, might be able to answer this question: has the garment of vulgarity been tailored to fit freedom; is that the freedom of democracy?
Once the "rulers" had been eliminated and the reins of government were dragging on the ground, the freedom of Jewish rule turned out to be a freedom for obscenity, baseness, impudence, and the most naked meanness! It was a freedom of its own kind, as their own kinsman Baruch-Börne aphoristically depicted in his "Fragmenten" (*Fragments*):

"The difference between freedom and freedoms is as great as that between God and gods!"

[22] A derogatory name for a German soldier. - The Translator
[23] German Democratic Party, who drafted the Weimar Constitution. - The Translator

- **"Ges. Werke" (*Collected Works*), 1862–3; "Fragmente und Aphorismen" (*Fragments and Aphorisms*) No. 54**

"Deutschland über alles!" was the title the Jew Tucholsky dared to give to a compilation of his invectives against Germany and the German way in his articles and sketches in *Die Weltbühne*.
Just one example: on page 63, eight well-known Germans and military leaders from the Great War were depicted, and Tucholsky provided this page with the vile headline: "Tiere sehen dich an! (*"Beasts are staring at you!"*)

Where was there a single Jew who would have chastised this "veteran" blasphemer—even if it were not done out of conviction and respect for the German host nation, but merely for reasons of expediency and caution?! And where, in the "Western democracies"—which were apparently unaware that by championing the so-called "German Jews" they had been advocating for Jewish insolence—is there even a single comparable case of the same caliber as the listed and documented "patriotic" excesses directed, for example, against France, against England, or against the United States?
Regarding the Jewish meanness of a Tucholski, a Flemish newspaper wrote:

"What would happen, for example, in Paris to a Jew who, under the same circumstances, would insult the portraits of Foch, Joffre, Pétain, etc., under the title 'La Marseillaise'? He would be dragged from his home and lynched!"

The democratic United States of America provided a truly classic example of the swift treatment of unpatriotic scoundrels during its presidential campaign when it made an example of Lieutenant Nolan - this Nolan, a hothead and scatterbrain, had defected from Jefferson's side to the rebels, and he was brought before a court-martial, which, however, in view of his youth, was already on the verge of showing mercy rather than imposing punishment, when the thoughtless, infamous exclamation slipped from Nolan's lips: "Damn the United States!"
On the spot, the court-martial, composed of men of patriotic sentiment, granted the traitor's wish and sentenced him "never again to set foot on the soil of the United States, nor to see or hear anything of the States for the rest of his life"!
And so it came to pass: Nolan was taken aboard an American warship, where he was held as a prisoner; he was well fed on all the seas, but for the rest of his life—more than 58 years—he never again saw or heard anything from his homeland, not a single man of the crew spoke a single word to him about his country, and he never again laid eyes on a newspaper or any news from home![24]
Perhaps this very sentence, carried out in a democratic country, was the cruelest and yet the fairest sentence ever executed - but thus did a democracy punish the thoughtless words of a youthful hothead who was, moreover, a son of the country!
What would American sentences look like for foreigners who would allow themselves such tirades of hatred against the country and its people as the Jews in Germany took the liberty of uttering; in comparison, with what mildness, with what leniency was the German people's reckoning under National

[24] This is referring to the short story *The Man Without a Country* by Edward Everett Hale, published in *The Atlantic* in 1863; Rose may have mistaken it as a real account due to Hale's story being treated as real by Hale, though it is fiction. - The Translator

Socialist justice carried out against the hordes who unleashed entire armies of Jewish blasphemers upon Germany!
When Lieutenant Nolan was serving his dreadful sentence of solitary confinement and longing to death for his homeland, there was, of course, no Jewish "League for Human Rights" yet, otherwise the United States of America would undoubtedly have been a more suitable target for it than Germany, which had to settle accounts with far worse characters than the American court-martial!
"Germany does not exist, and that is why it is unbearable to live in Germany"—so sneered a certain L. Matthias.

It is incomprehensible why Jewry nevertheless clings so to Germany and seeks to alarm "the world's conscience" in order to shield unscrupulous Jews! Without one's own conscience, a world conscience is an imaginary concept, less than nothing - can a guest and foreign people act more unscrupulously than they did here, unrestrainedly and in a continuous chain?
When, during an election campaign, posters on the notice boards showed the image of the Great Elector with his saying: "Remember that you are a German!" — this creed was then degraded in the mouths of the Jews into the mocking taunt: "Remember that you are only a German!"
The Jewish people will yet have to find a nation to which it would dare to offer not only the immeasurable abundance of such baseness, but even a single one of these excesses!

So this is how "the Jews looked at us"—Jews who behaved as good citizens and patriots!
A typical example of these patriots is Maximilian Harden-Witkowsky, who, in his *Zukunft* at the outset of the Great War, struck the patriotic note:

"Germany strikes: who gave it permission?
In its power lies its right, and therefore it is waging a just war: never has the human eye seen a better cause, for none have ever been better waged."

- *Zukunft*, 1914/III, pg. 319

"All of Germany stands on guard and is determined to cruelly punish treacherous attacks."

- *Zukunft*, 1914/III, pg. 258

Soon enough however, his shrill fanfares for the just war against treacherous attacks fell silent—now Harden transformed himself into a judge:

"[Germany] is therefore, without recognition of extenuating circumstances, to be found guilty alone."

- *Zukunft*, April 22nd, 1916

"It [Germany] may only insist on its rights once it has, with courageous dignity—even if before ruffians—acknowledged its wrongdoing."

- *Zukunft,* 1919/I, pg. 328

With the Jewish knack for sensing the tide turning, Harden had thus soon changed his patriotic colors.

Emit Ludwig (Cohn) offered this friendly assessment of his literary and racial comrade:

"Harden, on the other hand, who thought exactly as Rathenau did, had sounded the fanfare for war out of diabolical motives, then praised admirals in his lectures during the first year of the war—admirals who must have been unbearable to him—before prepared his withdrawal from a war he had most recently desired and predicted only slowly.
This is his darkest moment: it can probably only be explained pathologically."

- Emil Ludwig [Cohn], "Geschenke des Lebens" (*Gifts of Life*), pg. 481

Here, too, there is no escape for the *Jüdische Rundschau* and no way to brush off this patriotic chameleon as "having left the fold", for the *Jüdische Rundschau* itself has very vehemently championed Harden-Witkowski as a super-patriot for—Judaism:

"Unforgettable remains his [Harden's] *essay in which he spoke of how names such as Kurt Eisner, Gustav Landauer, Leviné, Haase, and Rosa Luxemburg* [note: without exception, Jewish traitors to the state and the nation!]*, who were the first and almost the only victims of the German revolution, are an honor to the Jews who sacrifice themselves in the service of an ideal...*
Harden's final years were embittered by the indiscriminate antisemitic agitation of the Völkisch movement, which even carried out an assassination attempt against him, though he was already on their proscription list alongside Rathenau, Einstein, and others: with Harden's passing, Germany loses its most capable publicist..."

- Nov. 4th, 1927

This should indeed not be forgotten.
In 1927, the *Jüdische Rundschau*, as the main newspaper of the Jews in Germany, claimed that the entire gang of Jewish traitors to the nation as idealized victims and heroes of Judaism for itself, — but in 1936, the paper, along with the Jewish community, delivered yet another kick to the "apostate," the dead Tucholsky, who had never been able to deny his Jewish blood throughout his life - how harmless, measured against their deeds, was this pitiful little Jewish scribbler, who had fought only with venomous words, compared to the Jewish quintet of actual assassins cited by the paper!
The minor writer Tucholsky incriminated Judaism in 1936, but less than ten years earlier, the five state criminals—three of whom (Eisner-Kosmanowski, Leviné, and Luxemburg) were even fresh imports from Eastern Europe—were intellectual giants and heroes of the entire Jewish people: such is the patriotism of the Jews, from Harden to the *Jüdische Rundschau*!
To round out the picture: on the orders of the Judaized government in Bavaria, all the bells of Munich's Christian churches had to toll for the dead Eisner…

The writer Arnold Zweig joined in the proclamation of Luxemburg and Eisner as martyrs, thereby defiling the honor of the host nation - he even attacked French honor:

"There was more Gallic bravery in Flaubert and Cézanne than in Joffre, Nivelle, and Foch. Karl Liebknecht, who stood against the hatred of an entire country, and Rosa Luxemburg, who fought against the military spirit and its proponents, against year after year of officers, against the caste of torturers and executioners—they were more manly, more warlike, and more full of soldierly virtue than Kluck and Ludendorff."

- **Arnold Zweig, "Das ostjüdische Antlitz" (*The Face of Eastern European Jewry*), Weltverlag, second edition, Berlin 1922, pg. 171**

The same line of thought extends from *Die Weltbühne* to the *Jüdische Rundschau*, for as early as 1920, the former Jewish "Minister of Bavaria," Erich Mühsam, had himself claimed Leviné—the Eastern Jewish individual responsible for the horrific hostage murder—as a "martyr for Judaism":

"I am of the opinion that it does more credit to Judaism itself when idealists and martyrs such as Rosa Luxemburg, Leo Jogisches, Gustav Laudauer, or Eugen Leviné are held up as examples, than when the antisemitic collectors of material must limit themselves to their daily denunciations of Jewish usurers and profiteers."

- **Erich Mühsam, "Zur Judenfrage" (*On the Jewish Question*), *Die Weltbühne* No. 49, Dec. 2nd, 1920, pg. 647**

This line of thought can be taken even further, all the way to the Jewish religious philosopher Martin Buber, for if it were as the *Jüdische Rundschau* claimed, that the excessive Jewish agitators stood outside Judaism—how then would the devout Martin Buber have come to send his "Drei Reden über das Judentum" (*Three Speeches on Judaism*), with a handwritten dedication, to none other than the most radical of the radicals, the editor of *Die Weltbühne*, Siegfried Jacobsohn: "S. J. (Siegfried Jacobsohn) with thanks and regards - M. B."
"With thanks," Buber wrote - for what? For the fact that "S. J." pursued the goals of Judaism—the fight against any non-Jewish national sentiment—in the most pitiful manner.

It would be good, on the question of patriotism, to hear also from a Jew who did not live to see the founding of the Zionist idea—the view of the liberal-democratic Jewish historian Dr. Heinrich Graetz:

"Leon Halevy shared the (Jewish) delusion of his time, and this one-sidedness, this border-post patriotism—which demanded that the German Jew be, above all, entirely German, the French Jew entirely French, and so on throughout Europe and the rest of the world—received a blow through an unexpected turn of events.
Before the eyes of a Europe sobered to the point of gaping stupor, a historical miracle occurred that shook it from one end to the other - suddenly, in the West (Paris), a bolt of lightning flashed from a clear sky, followed by a clap of thunder and a terrible crash, as if the end of the world had come.
Tthe July Revolution (1830) was nothing short of a miracle, for no one had foreseen it, much less prepared for it; even those who accomplished, fought against, led, and distorted it were driven only by a dark impulse, had no awareness of their actions, were merely blind instruments (?) in the hand of the guide of history."

"A rejuvenating breeze swept through all of Europe and threatened to melt the ice of selfishness, the lust for power, and the enslavement of humanity, to shatter the last Gothic structures of the Middle Ages; it came over the more enlightened people like a premonition of what would happen when the peoples took their destinies into their own hands.
As the effects of the July Uprising became apparent, as one people after another shook their chains to break them—the Belgians, the Spaniards, the Italians, the Poles—as even the trusting Germans at least shed their apathy to some extent, freedom began to take root among them as well: those bearers of an ideal worldview rose up [Note: the Jews] *raised their heads and began to believe in the eventual realization of their ideals.*
This turnaround initially benefited the Jews and indirectly Judaism as well, as does every radical change in history."

- **Dr. Heinrich Graetz, "Geschichte der Juden" (*History of the Jews*), Volume 11, pgs. 457–459, Oskar Leiner Publishing House, Leipzig 1870**

The Zionist Lichtheim called it "pseudo-patriotism," the historian Graetz "border-post patriotism," and beyond that, the enfant terrible of the Jewish community, the "apostate" Tucholsky, tore the mask from the faces of all Jewish patriots (in Jacobson's *Die Weltbühne* No. 30 of July 27th, 1926, pg. 154) - he wanted to pour out the overflowing cup of his bitter scorn upon the patriots of the bourgeois world, but in doing so he managed at most to strike his own kinsmen, by hammering into them that they must never, not even once, be patriots:

"...it is interesting how petty-bourgeois patriots of all kinds always pass off their own stable (!) as the star of all purity: one calls one's own people fresh, unspoiled, chaste, manly, and the others... they are, after all, utterly depraved abominations.
There broods Decadence, there rages mad frenzy, unbridled Eros—in this case, murky lust.
Nothing is more stupid, nothing more narrow-minded, nothing more uneducated than a patriot! And if someone asks you whether you love your homeland, just for yourself—then answer him with the beautiful reply that Julius Bab once gave: 'Can I love my blood, my hair, myself?'
But if he asks you whether you are a patriot—then slap him across the face!"

98% of the staff at *Die Weltbühne* were well-known Jewish writers and newspaper columnists - thus, Wrobel-Tucholsky spoke for all of them, and he was not the only one for whom patriotism was merely the target of his crude jokes; his chief editor, Siegfried Jacobsohn, for example, was in no way inferior to him:

"Patriot… as Lessing's Franziska says: one speaks most of the qualities one does not possess…
Someone writes against Die Weltbühne: 'To the Jacobsohns—what is Germany and its fate to them? An opportunity to make jokes!' But it is still better—better even for Germany and its fate—to make good jokes than to produce a pathetic rag of a newspaper..."

- ***Die Weltbühne*, "Antworten" (*Replies*), No. 46, Nov. 17th, 1925, pg. 779**

Whatever the Jews may be called, they are kinsmen and comrades-in-ideology of Karl Marx:

"I admit, even shame is not yet present in Germany; on the contrary, these wretches are still patriots."

- **Karl Marx in a letter from March 1843 to Arnold Ruge, *Deutsch-französische Jahrbücher*, op. cit., pg. 17**

"I commit every act of treason to which you incite me with a thousand joys."

- **Ludwig Börne, "Gesammelte Schriften" (*Collected Writings*), Vol. 10, Letter 66, pg. 127, Hamburg-Frankfurt a/M. 1862**

"A nation that, cap to cap, allowed itself to be driven through half of Europe by the district sergeant with a blood-soaked sponge: nothing but individuals—nothing but individuals."

- **Ignaz Wrobel, "Die Geschichtsschilder" (*The Historical Narratives*), *Die Weltbühne* No. 2, January 12th, 1922, pg. 54**

No, there was and is nothing to be said for the civic-mindedness, national reliability, and patriotism of the Jews—for whoever wishes to dismiss the army of these strangers to the people and enemies of the state cannot deny an authority on this matter, Monsieur Adolphe Crémieux of the General Israelite Alliance, who once again appears here as a key witness:

"Here stand our hospitable tents that are open to all - will we not one day see all peoples form a single people, all religions unite into one?"

Here lies the final revelation and explanation for why no Jew can ever be truly national among any people, for nation and religion coincide in the Jew: their religion is the state religion even in the Diaspora, even without a state, just as their nationality is their religion!
The Jewish religion forbids the Jew from being of any other nationality at all, but if the Jew's ultimate goal is the unification of all peoples and religions, then it also becomes clear why the Jew, wherever and whenever he deems his hour to have come, treats the national consciousness of peoples foreign to him in the manner demonstrated here by countless examples from a mountain of similar anti-national Jewish sentiments!
Such is the Jew: his own nationality, even without a state, is so sky-high to him that it is his religion—but the nationality of other peoples is worth as much to him as nothing, as a mere sequence of letters...
It is a matter of national and thus "religious" importance to the Jew to mock the nationalism of other peoples as an idol, as a lifeless thing consisting of mere letters, and to cherish his own nationalism as a taboo, as something untouchable and divine.

Irresistibly Anti-National!

An illuminating confession—that while Jewish hatred is directed primarily at the German people and the Aryans, no nation is spared from their hatred—can be found in the authoritative source *Der Jude* (1916–17, pg. 210), provided by the Jew Hermann Glenn.
This journal was edited by Dr. Martin Buber, a philosopher of religion who came to Germany via Vienna and who is indisputably the most significant living expert on the Bible, the Talmud, and the Hebrew

language - as Buber must be regarded as one of the foremost representatives of modern yet orthodox Judaism, this position lends his words and interpretations—as well as the publications under his intellectual direction—undoubtedly greater persuasive power.
It was this Buber who gave Hermann Glenn a platform in an article titled “Imperialismus und Judentum” (*Imperialism and Judaism*):

“Being equally close to all nations of the civilized world, collective Jewish sensibility can have only a relative attitude toward specific national ideologies, however deeply the individual Jew must be inwardly bound to his fatherland, whose culture he breathes and lives by, and must, in the event of need, be able to sacrifice everything else without reserve for the sake of this bond - even where the Jew shares with full conviction in the absolutely joyful self-affirmation of the people of his homeland that surrounds him, he does not forget—at least in his subconscious—his relationship to the universal human, to the abstract ethical, which for him is never an abstraction.
‘My fatherland, my people above all else, and if the rest of humanity were to lose its rights because of it’—the Jew knows this intoxicatingly elemental and impetuous feeling only with an insurmountable depreciation; humanity presents him with the higher barrier, and this alone would be reason enough for a definitive rejection on the part of the pure imperialists.
The supranational—not, as is so often thought, the international—is innate to the Jew, for it lies indestructibly in his blood (!) and in his spirit; he cannot escape it, he cannot rise above it...”

This distancing from “certain national ideologies” took place in the midst of the war.
Neither Glenn nor Buber were mistaken: the people of those days were still too narrow-minded to have understood the profound significance of this rejection of nationalism by these so-called citizens.
What a limitation, what a reservation lay in that little word “relative”! But no sooner had the word slipped from their lips than an attempt was immediately made to revoke the confession they had just made, as if the Jews would ever be ready to totally sacrifice themselves.
This assertion stands in defiant contradiction to national “relativity”: a willingness to sacrifice knows no relativity, but is unconditional, yet Glenn-Buber immediately narrows down their willingness to sacrifice—which the “relative nationalists” had just proclaimed so loudly—themselves: a universal human, abstract ethical dimension always resonates within it.
The supposedly complete willingness thus seems very unconvincing, and its declaration is more than nullified by the embellishment with universal human phrases: national concepts tolerate no narrowing or restrictions, for one is either national or anti-national—there is no middle ground.
To make matters worse, Glenn and Buber also assert how deeply rooted this “supranational” disposition of the Jew is in blood: anyone who describes himself as indestructibly supranational cannot lay claim to having his national attitude taken seriously, least of all when it is also presented as relative.
It is also highly remarkable how superior Glenn and Buber considered themselves to be during the Great War, deeming the times sensitive or open-minded enough for them to dare, in the third year of the war, to display their complete alienation from the people and their unpatriotic attitude so openly!
It is highly remarkable how cunningly the lyrics of the national anthem “Deutschland, Deutschland über alles” were paraphrased here as “My fatherland, my people above all else”! The public at that time had no ear for this Jewish infamy in the midst of the war, as this Deutschlandlied was interpreted as “proof” of “imperialism”: “...and if, because of this, the rest of humanity were to lose its rights...!”

With what sophistication this is attributed to the Deutschlandlied, even though not a single word in this song could be interpreted in that way! With Talmudic sophistry, Glenn and Buber managed to pull this off nonetheless by simply appending the English imperialist motto "Right or wrong—my country" to the reworked opening verse of the Deutschlandlied.... Jews dared to do this in the midst of a people fighting for its very existence!

Glenn and Buber make no secret of the fact that the vague concept of "humanity," which blurs all national borders, is more important to them than the fatherland of any people - they may say "imperialism," but they mean all their "fatherlands," just as Max Brod combats national concepts in general:

"For me, there is no doubt that a 'Jewish nationalist' must not be a 'nationalist' in the sense of the word commonly used today; it is the mission of the Jewish national movement, of Zionism, to give the word 'nation' a new meaning."

"The (world) war has revealed the fundamentally incurable, disastrous nature of the concept of nation: the peoples are bleeding to death on their national concepts, which are their national madness."

- **Max Brod, "Im Kampf um das Judentum" (*In the Struggle for Judaism*), pg. 38, R. Löwit Verlag, Vienna-Berlin 1920**

Of the utmost importance is Glenn-Buber's admission regarding Jewish resilience in these matters: that for Jews, "the supranational lies in their blood"—that is, in their race—and thus, naturally, in their spirit as well.
For the connoisseur of race and especially of the Jews, this is neither surprising nor astonishing; it is remarkable, however, because what is determined by blood is, as needed, readily denied by Judaism, as Buber-Glenn elaborated further:

"Accordingly, his (the Jew's) participation in the development of the homeland is far more directed toward the inner aspects of this development, touching only slightly upon the external power struggles: the Jewish person's strongest feelings and heightened interest are attached to the inner unfolding of the fatherland, its spiritual culture, its social stratification, and its economic life."

- ***Der Jude*, 1916/17, pg. 210**

This leaves nothing to be desired in terms of clarity—the Jew's participation and collaboration are thus admittedly limited to the "inner unfolding" of what was once the homeland and, a few lines later, is euphemistically referred to as the "fatherland" from the perspective of Jewish supranationality; Jewish participation and collaboration are limited to intellectual culture, above all social stratification (= class antagonisms!), and not least to economic life.
In the spring of the year of revolt, as early as May 1918, Buber himself admitted (*Der Jude,* 1918/19, pg. 366), that Jews have absolutely no ties to national ideologies, as is cautiously put:

"Our longing cannot build a house upon the foundations of foreign peoples - in the galleries, the Jew can have a say; on the barricades, he can fight alongside others; but when it comes to building, he usually fails on foreign soil.
In theory, the Jew is a leader, in propaganda, a promoter (!), but when it comes to implementation, it becomes clear that he knows only the blueprint of the planned structure, but not the existing foundations to which he would have to adapt it: that he does not know, but does not honor (!), does not take into account what there is in this foreign people, in its [their] soul, its [their] life, its [their] history, in terms of particular approaches to a true community!"

This is so complete that only Buber himself could have supplemented and explained what he means by it in its entirety - in fact, Buber had already done this earlier ("Drei Reden über das Judentum" [*Three Speeches on Judaism*], pp. 21–22; Literarische Anstalt Rätten & Loening, Frankfurt a. M. 1911) by drawing the natural dividing line as clearly as possible:

"However, the natural, subjective situation (of the individual in his relationship to the people) does not always correspond to a natural, objective one: this is the case when the people to whom the individual feels he belongs in the first instance, and the people to whom he feels he belongs in the second instance, are one and the same; when the community of those who share the same constant elements with him, and the community of those who share the same substance with him, are one and the same; when the homeland in which he grew up is at the same time the homeland of his blood, when the language and customs in which he grew up are at the same time the language and customs of his blood; when the people who gave him the nature of his experience are precisely those who give him the content of that experience.
This natural, objective situation does not exist in the relationship of the Jew—especially the Western Jew—to his people, because all the elements that constitute the nation for him, that could make it a reality for him, are missing: the land, the language, the ways of life.
The land in which he lives, whose nature surrounds him and educates his senses; the language he speaks and which colors his thoughts; the customs in which he participates and from which his actions derive their form—all of these do not belong to the community of his blood, but to another community.
The world of constant elements and the world of substance have disintegrated for him; his substance does not unfold before him in his environment, but is banished to deep solitude, and the only form in which it presents itself to him is that of descent."

- **"Das Judentum und die Juden" (*Judaism and the Jews*), pgs. 21–22**

Perhaps, indeed probably, even the opponent of the Jews might be able to acknowledge the undeniable tragedy of a people—a people on an eternal pilgrimage among the nations, a people without a land, among foreign tongues and amidst foreign customs, which it must drag with it like a burden through the centuries - but it is not the tragedy in itself that is decisive, but rather this: how a people bears and endures such tragedy!
Does a single Jew, for example, believe that the Jewish people in Palestine, in their "national home," would have endured or tolerated even a single stroke, a single comma of such slander and insults against Judaism, if they had been perpetrated by Germans, say, or by Englishmen, or by Arabs at all; such

blasphemies as those constantly hurled by Judaism against Germany and, indeed, against the national consciousness of all other peoples?!

Judaism has simply not borne its national tragedy with a shred of dignity, neither today nor ever, and today even less than ever: without dignity, Judaism has insisted on its "suffering," its tragedy, its age, its (dubious) culture, and its "chosen status," and instead of seeking understanding through integration and restraint, it has mistreated the souls of its host peoples!

The undignified nature of the Jewish attitude toward the host nations has been repeatedly attested to, from Achad Haarn and Pinsker to Buber and Wassermann; this lack of dignity encompasses both the false and pseudo-patriotism that fawns or even imposes itself, as well as the opposition and hostility—driven to the point of fury and rage—against all national elements of the host nations.

To grasp the full gravity of this hostility, one need only consider that a guest people who neither wishes nor is able (or ought) to assimilate into the host nation "not only does not know, but does not honor," but does not even take into account (Buber) the "soul, life, and history" of that nation!

This eliminates all the prerequisites for a foundation upon which the coexistence of Jews with other peoples would be possible at all: anyone who stays as a guest in a family, in a foreign home, must abide by the laws of decency and courtesy, by the house rules, if they do not wish to forfeit the friendship granted to them by being uninvited and a nuisance; whoever avails themselves of the hospitality of another people must conduct themselves in accordance with the written laws of the land and the unwritten laws of decency, unless they wish to bring about their own exclusion.

Chapter 2: The Great Jewish Hatred

Through their own fault, "the Jewish people" have brought about their complete self-exclusion from every national community - could this exclusion be any more complete than that which Cheskel Zwi Klötzel, a favored contributor to the *Berliner Tageblatt* and the *Jüdische Rundschau*, described with unrestrained candor even before the Great War?:

"There is nothing today that Judaism fears more than the open and honest admission that ***'Antisemitism, hatred of Jews, is met on the Jewish side by a great hatred of everything non-Jewish - just as we Jews know of every non-Jew that he is and must be an antisemite somewhere in a corner of his heart, so every Jew is, in the deepest core of his being, a hater of everything non-Jewish.'***

...Certainly, many of the numerous 'attempts at rapprochement' and efforts at assimilation on the Jewish side are as serious and well-meaning as the tragicomic Jewish mission on the other side - however, despite all this, just as in the innermost heart of every Christian the word 'Jew' is not entirely harmless, so to every non-Jew, the 'Goi'[25]*, which is by no means an insult, is a clear, unmistakable sign of separation.*

Let us be frank: no matter how highly we may esteem individual non-Jews, no matter whether we are friends with them or even related by marriage, non-Judaism, as an impersonal mass, as a spirit, a sphere of influence, a cultural entity—each of us places this—who dares to deny it!—behind Judaism.

I believe one could prove that there is a movement within Judaism that is the faithful mirror image of antisemitism, and I believe this image would be as perfect as any ever could be: that is what I call the 'great Jewish hatred.'

Perhaps this expression is too harsh, or rather, too imprecise, but I am determined not to soften the truth at any cost: if I admit that it is not hatred, I must nevertheless insist that if it is not hatred, it comes closest to hatred; therefore, let me call it hatred.

Whoever among us is not a spiritual and mental eunuch, whoever is not utterly incapable of hating, shares in this hatred; I readily admit that it rubs some people the wrong way, but that is only proof of the vitality of this hatred!

I am not authorized to speak in the name of Judaism, and perhaps I have never even exchanged a word with Jews about these very matters, but this reservation is purely a legal formality; in reality, nothing within me is as alive as the conviction that, if there is anything that unites all the Jews of the world, it is this great, sublime hatred.

I believe I must refrain from seeking any essential reason, of a historical or psychological nature, for this, for I feel that this hatred—this hatred against something impersonal, intangible—is a part of my nature that has become part of me, for whose growth and development I must hold a law of nature responsible; that is why it seems shameless to me to be ashamed of this hatred as a part of nature, and base and mean to hide it.

That seems to me to be the core of all humanity: to be conscious of one's nature and to stand up for it.

We are called a danger to 'Germanness' - certainly we are, just as surely as Germanness is a danger to Judaism.

[25] Goi = originally "foreign people", usually used in a derogatory sense; plural: Gojim.

But do they expect us to commit suicide? No one can deny the fact that a strong Judaism is a danger to everything non-Jewish, and all attempts by certain Jewish circles to prove the opposite must be described as both cowardly and comical, and as twice as hypocritical as they are cowardly and comical.
It must seem even stranger when non-Jews, in all seriousness, demand that we renounce the expression of our natural hatred, when they expect composure, modesty, and humility from us: when they demand—seriously demand—that we strip ourselves of our dangerous character, disarm ourselves spiritually, break our weapons, and surrender ourselves to mercy or disgrace even before the battle has begun!

The Jews of the Middle Ages were accused of hoarding all the money and then refusing to give it back: in this, it was easy enough to help oneself—by force.
The Jews of the present day do exactly the same with intellectual gold, but we shall see whether it is possible for Germanism to take it from them.
'The entire intellectual treasure lies in the hands of the German Jews' - this assertion by Goldstein in the 'Kunstwart' has not yet met with serious opposition, on the contrary, even the crudely antisemitic press has confirmed it.
One may hope and wish whatever one will for Judaism in one's Jewish heart: today we still live in Germany, today we are still German (? the author) Jews[26], and woe to us if we succeed in remaining within German culture.
We cannot question justice here, for on our side stands the highest justice of all: the necessity of life! ***Whether we have power or not—that is the only question that concerns us, and therefore we must strive to be and remain a power!***
Judaism can only be overcome spiritually! ***Become strong in non-Judaism, stronger than we are in Judaism, and you will remain victorious****."*[27]

- **Cheskel Zwi Klötzel, "Das große jüdische Hassen, ein Beitrag zur Judenfrage in Deutschland" (*The Great Jewish Hatred, a Contribution to the Jewish Question in Germany*) in *Janus*, Munich, Critical Monthly Journal for German Culture and Politics, Issue 2, Vol. 1912/13, pgs. 57–60**

This open confession by a Jew "sparked a storm of indignation, and months later the waves of agitation have still not subsided" (*Janus* 1912/13, Issue 9).
In three issues (*Janus* 1912/13, issues 9, 10, and 11), the journal published letters from Jews who attempted to defend themselves against Klötzel's candor; the Zionist Association meanwhile contented itself with the remark that Klötzel's statements were "entirely subjective in nature", and that he had spoken independently of any partisan affiliations.
Klötzel himself subsequently described himself as a staunch Zionist, and *Janus* prefaced the rebuttals with an introduction:

"The fluttering banner of an idealist has summoned the struggle—a man who did not shy away from the holiest battles of his heart, who, being 'too young' for a reporter's lies, spoke exactly as his mouth commanded."

[26] There are no "German Jews," any more than there are "English, French, or Polish Jews".
[27] All emphasis in the original text.

Today Klötzel, the great hater, sits in the land of his fathers as the Palestine correspondent for the Zionist *Jüdische Rundschau*, Berlin - this certainly does not preclude the possibility that his indomitable hatred might have been resented as even an occasional lapse, but on the contrary, it speaks in favor of his standing as a journalist and a Jew.

Klötzel's hatred aligns with the cynicism of a Marcus Eli Ravage and with the uninhibited candor of a Jakob Klatzkin: none of them spoke for themselves alone, but merely expressed what was on their minds and on the tip of their tongues.
Klötzel calls hatred of everything non-Jewish "a part of his nature," the Jewish nature, but that is merely a vague euphemism for race; it was the Jewish religious philosopher and sociologist Martin Buber who called it "the blood, the lineage," that is, race.
Here, as elsewhere, a futile attempt is made to explain the great, "sublime" Jewish hatred as stemming from an instinctive opposition to the "Goyim," as if this hatred were merely a consequence of antisemitism (= hostility toward Jews) - even the *Jüdische Rundschau* made this attempt as late as 1933 by arguing that Judaism as a factor of cultural negation was not a consequence of Judaism itself, but rather a consequence of the dissolution of Judaism through assimilation.
Glenn and Buber, however, presented it quite differently—and correctly: it was not the "Goi," nor assimilation, that was to blame for Judaism's negative contributions to the culture of the nations, but rather their blood, ancestry, and race! Nor should it be overlooked in the case of Cheskel Zwi Klötzel that, while he does focus specifically on the great, sublime Jewish hatred of the Germans, he nevertheless draws the dividing line between Judaism and all other peoples with the utmost candor!

The gulf between Israel and all other peoples is too wide to be bridged, and in the four thousand years of wandering among all the peoples of the earth, it has become abundantly clear that the negative, the destructive in the Jew, is so excessive and predominant that the ultimate rejection and defense against his foreignness and abnormalities are merely reactions of healthy national bodies that refuse to be poisoned. Jakob Wassermann, the well-known novelist[28], also viewed the corrosive work of the Jews, detached from the Oriental myth, from this perspective:

"We know them, dear friend, we know them and we suffer because of them—these thousands of so-called modern Jews who gnaw at all foundations because they themselves have no foundation, who today reject what they conquered yesterday, today defile what they loved yesterday, for whom betrayal is a delight, indignity an adornment, and negation a goal."

- **Wassermann, "Lebensdienst" (*Life Service*), pg. 176; Leipzig-Zurich 1928**

Buber, Glenn, Wassermann, and others have demonstrated that the destruction of the idea of the fatherland is only falsely "justified" by antisemitism, and that the seed of this anti-state idea lies rather in the bottomless chasm that separates the Jews from all other peoples - to cite just one example, there was no significant or influential antisemitism to be felt in Germany at the time, but on the contrary, the Jews had already seized positions of state power by exploiting the war situation.

[28] And Jew. - The Translator

In the struggle to retain this fraudulently acquired position of power, Judaism was and remains willing to reduce foreign countries to rubble and expose their host populations to destitution, simply to prevent the national idea from prevailing: Nordau-Südfeld, whom Herzl did not even attempt to dissuade, was initially content with the destruction of the idea of the fatherland, with intellectual disintegration, but Landauer and many others, as spokesmen for Judaism, were already calling for the destruction of the country itself—Judaism was thus willing to pay for its position of power at the expense of foreign countries and peoples.
Of course, Judaism will come up with cheap excuses here as well, saying that all Jews spoke entirely in a private capacity or, at most, as representatives of an organization that was not, after all, Judaism itself; that when the claim of having left Judaism no longer holds water, then these are simply "private" opinions.
Such an excuse, too, collapses under the weight of the counterevidence: that the Jews' daily political press, such as the *Berliner Tageblatt*—founded expressly to promote the interests of Judaism—and the *Vossische Zeitung*, have given prominent coverage to all Jewish class-struggle slogans and Reichsbanner tirades against the national unification of Germany, and that even the Jewish "family papers" on various occasions deemed the Reichstag and campaign speeches of Jewish politicians worthy of reproduction or interpretation: an authority cited yesterday cannot simply be pushed behind the private scenes today.

But "Jewish Nationalism"!

The paradox does not lie in imagination or suspicion, for the fact is this: the Jew is an opponent of the nationalism of his host peoples, he therefore combats any national impulse—for him, there is only one form of nationalism: Jewish nationalism.
We follow Max Brod:

"Against nationalism—and for it.
The Jew who takes the national problem seriously finds himself today caught in the following paradox: he must fight nationalism in favor of universal human brotherhood; he must, just as he sabotaged the war (!!), zealously oppose the almost even more repulsive postwar hatred among peoples, yet at the same time, he must stand at the center of the young Jewish national movement.
He thus rejects all forms of nationalism with the exception of a single one: the Jewish one, which he deems justified."

"The other peoples suffer from an overdevelopment of national sentiment, while we have not even yet reached the stage of becoming aware of it...
Hence the necessary dual position of the Jew: to be anti-national and, at the same time, a Jewish-national: anti-national because the world is teeming with abuses of nationalism, because today it is undoubtedly more urgent to proclaim to the states still locked in conflict these unifying, human aspects rather than the divisive, national ones...
Jewish-national because we direct our demands from the outset toward the spiritual, and are willing to be content with a minimum, provided only that our existence as a people is guaranteed."

- **Max Brod, "Im Kampf um das Judentum" (*In the Struggle for Judaism*), pgs. 60–61, R. Löwit Verlag, Vienna-Berlin 1920**

Degenerates who join the chorus of those who blaspheme against all national virtues—which alone have made all peoples great and strong—are, naturally, the declared darlings of those "Chosen of God" who recognize only themselves - in an indignant "message" in February 1933[29], Thomas Mann (married to the Jewish woman Pringsheim) won the applause of the Jewish International, and the "Chronik der Menschheit " (*Chronicle of Humanity)*, March 25th, 1933, pg. 61, upheld this document of degeneration and stated, among other things:

"The raging of national passions is nothing more than a late and final flare-up of a fire that has already burned down, a dying rekindling that misinterprets itself as a new glow of life."

This misunderstood man, who married a Pringsheim, would likely be stoned today in Palestine by a Jewish mob—one that attacks Arab mosques with nationalist bombs—if he were to utter such a sentence as a synagogue speaker.
In a similar vein, even as late as 1933, the Jewish lodge of "Bne Briss" (the German name for "B'nai B'rith," dissolved in Germany in 1937) dared to mock national interests by placing them in quotation marks:

"To us, suffering is a dark legacy of our blood, which makes us kin to all who are persecuted and struggle—not for 'national interests,' but for fundamental human rights!"

- **Ludwig Marx, 1931; quoted by "Bne Briss" in its commemorative publication "Zum 50 jährigen Bestehen des Ordens Bne Briss in Deutschland, U.O.B.B." (*On the 50th Anniversary of the Order of Bne Briss in Germany, U.O.B.B.*), J. Kauffmann Verlag, Frankfurt a. M., 1933, pg. 182**

The non-Jewish world owes to Holitscher, who was educated in Moscow, the thesis that nationalism is an atavistic[30], a reactionary force:

"Nationalism is very strong among the peoples, especially in the Orient where it manifests itself in forms of religious tradition - we, who believe in the necessary struggle and the dissolution of classes; we, who believe in the brotherhood of mankind, in humanity, must today confront this powerful enemy more clearly than ever: we must recognize the compelling atavistic force within the human race against which we are battling."

- **Arthur Holitscher, "Reise durch das jüdische Palästina" (*Journey Through Jewish Palestine*), pg. 5, S. Fischer Verlag, Berlin 1922**

The "Bne Briss" glosses over national concerns, and Holitscher condemns nationalism, but only that of non-Jews - it breaks out again and again and everywhere: intolerance toward others, but imperious demands for Judah itself.

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[29] Likely referring to Mann's lecture "Leiden und Größe Richard Wagners" (*The Sufferings and Greatness of Richard Wagner*) at the University of Munich, which earned him the ire of National Socialism and led to his permanent exile from Germany after being warned not to return from abroad. - The Translator
[30] A primitive force. - The Translator

Whether this resistance to the nationalism of other peoples is rooted in a tragic sense of suffering or in an outburst of envy—which may be comprehensible but never, in such harshness and excess, understandable—is a question that concerns the host peoples not at all, since they did not bring about the causes and are consequently not responsible for the consequences; for every host nation, however, it must be unbearable to have foreigners among them who, judging by their unrestrained words and their decisive actions, are incapable of ever and anywhere coming to terms with the national consciousness of their hosts!
Apparently, however, these supposedly democratic states still lull themselves into the fatal delusion that the hatred of Jewry is directed solely at "fascism": this is a grave fallacy, the consequences of which must one day turn against those who believe it.

Can Judaism possibly be even more mocking, even more brazenly cynical toward the blind than it was in an article by Marcus Eli Ravage—a Jew born in Romania and naturalized in the United States—for the American magazine *The Century Magazine* (No. 3, January 1928, pgs. 346–350)?
In it, a Jew laid everything bare and unleashed scorn upon the non-Jewish world, with interest here being directed to this excerpt from a flood of scorn and irony:

"You have not even begun to grasp the true magnitude of our guilt: we are intruders, we are destroyers, we are subversives!
We have taken possession of the world that is your own, your ideals, your destiny, and we have ravaged them, destroyed them...
We were the root cause not only of the last Great War, but of nearly all your wars, and we were also the cause not only of the Russian Revolution, but of every other great revolution in your history.
We have brought discord and confusion into your private and public lives to the point of ruin, and we continue to do so: no one can say how long we will keep doing this.

Nineteen hundred years ago, you were an uncorrupted race, carefree and pagan; you worshipped countless gods and goddesses, the spirits of the air and the rushing streams as well as the vast forests. Unspoiled, you took pride in the symmetry of your naked bodies; you created images of your gods in the form of the tortured (!) human figure; your delights were the playing field, the arena, and the battlefield. War and slavery were firmly established institutions of your way of life, yet as you frolicked in freedom on mountain slopes and in valley bottoms, you were overcome by musings on the wonders and mysteries of life, and you laid the foundation for natural science and philosophy.
You called your own a noble, sensually natural culture, unadulterated by the thorns of social consciousness or by sentimental questioning about human equality: who knows what great and glorious fate would have been yours had we not come to you.

But we did not leave you: we took you in hand and tore down the beautiful and sublime edifice you had created, and altered the entire course of your history.
We conquered you as none of your empires has ever subjugated Africa or Asia! And we accomplished all this entirely without weapons, without bullets, without blood (?) or turmoil (?), without violence of any kind (?): we accomplished this solely through the irresistible power of our spirit, through ideas and propaganda.

We made you compliant and unwitting (!) bearers of our mission throughout the entire world, among the barbaric (!) races of the earth and countless unborn generations - without fully comprehending what we did to you, you have become the great agents of our racial tradition and have carried our gospel to the unexplored ends of the earth...
Our tribal customs became the core of your moral code; our tribal laws provided the foundation for all your so-sublime constitutions and legal systems... The Law, originating in Zion, became the official religion of Rome.
This was the beginning of our dominance in your world…! Yet it was only the beginning.
Consider the three great revolutions of modern times: the French, the American, and the Russian - what else were they but the triumph of the Jewish idea of social, political, and economic justice.
What significance do the 'Protocols of the Elders of Zion' hold in light of the undeniable historical conspiratorial activity we have carried out, which we have never (?) denied, because you never had the courage to accuse us of it: all these events are clearly evident to everyone..."

One is almost tempted to dismiss this prime example of Jewish loquacity[31], malice, and arrogance as pure fantasy (his assumed name, Ravage—meaning devastation and destruction—already betrays the character of this Jew Revici from Romania), were it not for the existence of the original issue of this American magazine, which allowed this Jewish scorn to run rampant without any editorial commentary.
In his uncontrollable rage, the hothead Ravage has certainly exaggerated some things, but at its core, this modern-day Jew merely echoes in a more bombastic manner what Bückeburg's Heine and the Jewish historian Dr. Heinrich Graetz had already scornfully hurled out:

"History... has rarely recorded in its daily accounts the names of such knights of the Holy Spirit [note: of the ilk of Moses], for they usually fought with their visors closed.
Neither the deeds of the Jews nor their peculiar nature are known to the world: people believe they know them because they have seen their beards, but nothing more has ever come to light about them, and just as in the Middle Ages, they remain a walking mystery in modern times - it may (only) be revealed on the day of which the Prophet prophesied..."

- Heine, "Geständnisse" (*Confessions*), [1853–54]

This quote from Heine, which Graetz smugly reproduces ("Geschichte der Juden" [*History of the Jews*], Vol. 11, pg. 402), is exaggerated by the historian Graetz as he praises Heine's "enthusiastic hymns to Jewish history and the Jewish people," adding:

"...one can hear from them that they are meant seriously."

- Graetz, pg. 401

The Grimace of Alienation

In the frenzy over the unexpectedly bountiful harvest that Judaism reaped from the Great War (revolution in Russia, revolt in Germany, positions of political power in every country in the world, filled vaults and

[31] Excessively talkative or chatty. - The Translator

bulging bond portfolios, unlimited spheres of influence in economic life and in cultural subversion), Jews have often enough unashamedly shed their beards and made themselves known more clearly and intrusively than they might sometimes like today - Ravage finds himself in a large community of beardless Jews, which also includes a Klatzkin who, even during the war (*Der Jude*, 1916), was so unrestrained as to give impassioned and indestructible expression to the entire alienation of the Jew among the nations.
Germany has been the recipient of Judaism's preferred, unbridled, and unruly hatred: this is a decidedly higher honor for Judaism than the traitors and instigators of revolt declared to be victims and heroes of Jewish ideals (*Jüdische Rundschau*, pg. 87), and the "martyrs" of the Russian Revolution on the Jewish side, whom Judaism counts to its own credit.
The fiercer the hatred, the more undisguised the ultimate goal:

Collector of Plague Boils

"'Anyone who now advocates pacifist views is a plague boil on the body of our people; he is working, consciously or unconsciously, toward Germany's downfall' (so wrote one) - as for the Germany of this Diederich Schäfer[32]: we do so consciously."

- **Note in the editor's column of *Die Weltbühne*, Siegfried Jacobsohn, No. 6, 1926, pg. 238**

Wherever the Jews sensed even a hint of a national impulse, it was shouted down, dragged through the mud in the press, twisted in its true meaning, and slandered in its intent; time and again, the illogic escalated into the grotesque, such that national attitudes and actions were praised in other countries, yet any national impulse in Germany was condemned and vilified.
This went as far as veiled and even open treason - national symbols were thus the target of ridicule:

"Black-White-Red... Proudly the old man planted the victorious flag, and defiantly it now rattles in the wind blowing across the lake from Welschland, and the weeds thrive more lusciously than ever.
Does that surprise you? Cabbage has always thrived under this banner (Black-White-Red), along with the fattest potatoes."

- **Grete Wels in *Die Weltbühne* No. 24, June 15th, 1926, pgs. 947–8**

There was nothing left of national ideals that had not been reviled - the German flag was shamelessly defamed, and yet:

"They would have asked me mockingly: a flag, what is that? A pole with a scrap of cloth? — No, sir, a flag is more than that: with a flag, one leads people wherever one wills, even to the Promised Land; for a flag they live and die; it is the only thing for which they are willing to die en masse, if one trains them to do so!"

- **Herzl in his "Tagebücher" (*Diaries*), Volume I, op. cit., pg. 32**

[32] German professor and historian who led the German Nationalism Union of Youth following the Armistice. - The Translator

That was and is the Jew: the colors and flags of others mean less than nothing to him, but his own flag is the embodiment of greatness not yet attained and honor yet to be won.
In the November 1918 revolt, the first Jewish flag flew over Berlin:

"...it was not the German people... who were the victors on November 9th, but the people whose symbol—the blue-and-white flag of the pan-Jewish Masonic order B'nai B'rith—was hoisted at the Brandenburg Gate simultaneously with Scheidemann's speech."

- **Dr. Custos, "Die jüdische Weltherrschaft über den Trümmern der Völker" (*Jewish World Domination Over the Ruins of the Nations*), pg. 83, Berlin 1933**

There, the Jewish "patriots" had shouted their triumph to the four winds:

"The fifty-year world power of the Second German Reich is gone, and will never be renewed!"

- **Walter Rathenau, "Der neue Staat" (*The New State*), 1919, pg. 9**

This Jewish euphoria over victory was boundless and knew no limits, and once in power, they gave free rein to all their hatred of nationalism:

"The time is not far off... to crush raging chauvinism and put an end to the nationalist bacchanalia[33]."

- **Felix Kon, *Neue Zeit*, Nov. 15th, 1915**

"The National Monument... no doubt: every nation needs a national monument - it remains doubtful, however, whether we (!) Germans are a nation, but for the sake of the cause, namely a monument, let us not be so for once."

- **Heinz Pol in *Die Weltbühne* No. 49, Dec. 8th, 1925, pgs. 881–2**

"... outside—already quite close—I hear the shrill 'Gwääh-Gwegg[34];—Gwääh-Gwegg' of the patriotic monkeys."

- **Gustav Meyrink, from a montage of his stories, on the death of a colleague in *Die Weltbühne* No. 50, Dec. 13th, 1932, pg. 877**

Published at the end of 1931 by the Reich Ministry of Defense, "Leitgedanken über die Aufgabe des Heeres und die Pflichten der Soldaten" (*Guiding Principles on the Mission of the Army and the Duties of Soldiers*), the Jewish press was particularly taken with the section on patriotism, which stated:

[33] Pagan festivals revolving around debauchery. - The Translator
[34] Coined by Meyrink, it's meant to sound like the stomping rhythm of a group of apes; it was originally used in his short story "Der Affe und der Lederhutkoffer" (*The Monkey and the Leather Suitcase*), which was collected in "Des deutschen Spießers Wunderhorn" (*The German Bourgeois' Magic Horn*), 1913. - The Translator

"Fatherland means at the same time obligation—an obligation toward those who come after us, toward our children and our children's children: whether they will one day curse or bless us is up to us.
The fate of Germany is in our hands, and a people that, conscious of its obligation, professes its devotion to the idea of the fatherland becomes a nation.
To be national means: to think beyond the present to the future of the entire people and to feel responsible for ensuring that the German people, as a nation, can develop their own life securely within the fatherland.
We call unpatriotic those who do not feel such a duty toward the past and future of their people, who think only of their own petty selves and live by the base principle: 'Where I am well off, there is my fatherland.'"

This very general lesson against unpatriotism sent all the Jewish newspapers into an uproar: Jewish spokesmen for democracy raged about allegedly unnecessary polemics against pacifist and socialist ideas. They were all the same—Tucholsky railed against the "gas of patriotic lies" (*Die Weltbühne* No. 5, February 5th, 1927), and Oscar Blum sneered:

"This beautiful song of willing integration into the 'whole' ('To the Fatherland, to the dear Fatherland, join us!') has no other meaning than that of a meager consolation..."

- Oscar Blum, *Neue Zeit* No. 44, July 7th, 1916

What is sacrosanct for every nation is its national anthem, and even the democracies, which otherwise seek to discredit nationalism, will not allow their national anthem to be touched, for it is sacred to them - only in November Germany could Jews raise the question, "Is it really necessary for the police to stand when the national anthem is sung?"
There are countless instances of Jews denigrating the German national anthem - here are just two characteristic examples:

The opening of the "Deutschlandlied" ("...that line from a truly bad poem,"... "that foolish verse from a bombastic poem", Kurt Tucholsky in *Deutschland, Deutschland über alles*, pgs. 12 and 230, Neuer Deutscher Verlag, [despite the veneer, a Jewish publishing house], owner was Willi Münzenberg [a Jew and communist], Berlin 1929.

"The Social Democrats should be the last to support or even tolerate efforts to establish a national anthem."

"Away with the songs that glorify the national community and the nation-state; away with the 'Deutschlandlied'!"

- Ernst Heilmann [a Jew], *Das freie Wort*, 1930, pgs. 30–31

Who is not repulsed by such "patriots," who, after the revolutionary upheaval they had brought about, had no cause to complain of any kind of discrimination, and who were better off in Germany than ever before and than anywhere else!

The objection is obvious: "But those were always just individuals!" - certainly, but spokesmen for a majority, for a preponderance: which Jew has ever called such "individual" fellow Jews to order in the face of such challenges; were they all removed from "Jewish control," every single one of them?
When the concepts of fatherland, honor, and freedom were reviled in the most blasphemous manner by Jews, who stood up at the *Berliner Tageblatt*, the *Ullstein-Verlag*, the *Frankfurter Zeitung*, or even at the *Jüdische Rundschau*? When, in film and on stage, in war novels and on the variety stage, German heroism and soldierly virtue were dragged through the filthiest mud in the most vile manner, did not all the Jewish newspapers grin and applaud with frenetic enthusiasm?
Which Jew spoke up then, and where? And if he did—a thousand blasphemers and the entire pack would have descended upon the lone voice, reveling with glee in the humiliation of all ethnic and national values.

It was unbearable that members of a race—which prides itself on having retained its national character even during two thousand years of the Galuth (Diaspora)—should revel with diabolical joy in the pains and convulsions of Germany's nation-building and tear the wounds ever wider:

"Commitment to the fatherland? Are we to let ourselves be beguiled once more by the flattering siren song of 'fatherland'?...
Today, however... we see with unclouded eyes the concepts of 'people' and 'fatherland' stripped of their romantic veneer, stripped of their mystical glorification - a proud commitment to the German people, to the German nation, to the German 'national character'? Let us guard against such national pride....
A commitment to the community of all Germans?... Comrade proletarian... do you feel a sense of community with that capitalist who, like you, is a 'white man'... or do you feel more drawn to that Chinese coolie, who, though a "Yellow," speaks a different language and has different customs and ways of life, but who, as a dockworker in San Francisco under American high capitalism, sees the destroyer of his life, upon whom the light of socialist (Marxist, SDP[35]) insight shines? We are united by a shared mindset."

- ***Das freie Wort*, edited by the Jew Ernst Heilmann, Issue 4, January 25th, 1931, pgs. 25/6**

"In the military reports of that great era, in their journals, newspapers, gutter press, and pamphlets, the expression 'we' is frequently found - in this sense: 'We launched an advance against Thessaloniki.'
The sense of community was repulsive when one read it: we—the other 'We'—were repulsed by it.
It was like a greasy, warm broth in which one had to swim around - how was one supposed to shake off that sense of community back then? Who did it?"

- **Ignaz Wrobel, "Wir" (*We*), Die Weltbühne No. 31, July 29th, 1920, pg. 148**

With every sentence against the fatherland and the national community, the Jews placed themselves outside the national community, and their collective guilt for the subversion of national concepts grew all the more because very rarely, almost never, did even a single Jew, let alone a Jewish community, take a stand against these constant blasphemies.
There was a systematic nature to this intellectual subversion, and the fact that the origin of this system lay with the Jews, and that the organization of resistance and rebellion against the state, the strengthening of

[35] Social Democratic Party - The Translator

the national community, and any national sentiment lay entirely with the Jews, increases their collective guilt many times over.
The political goal of the Jews is complete statelessness, "supranationality"—since they themselves have no homeland, they deny others one as well, and since they themselves are supranational, they seek to obliterate all nationalities; hence their goal is the denationalization and uprooting of peoples.
Perhaps the frivolity, intolerance, contempt, and disrespect, the lack of reverence, and the hatred of the Jews—and thus their opposition to nationalism—be portrayed any more aptly than by a comparison of the Thuringian school prayers enacted in 1931 under the then Thuringian Minister Dr. Frick and a prime example of Jewish scorn for any national sentiment - three school prayers, against which the entire Jewish community in Germany protested vehemently, may suffice:

Lord God! With a strong hand,
In these times of horror,
You wished to build our homeland, the German fatherland,
Deep within our hearts.
God, let us grow pure and strong,
To one day perform noble service,
To hold the brighter fate of the free people
In strong hands to hold!
Grant our fallen warriors rest!
Comfort the widows and orphans!
And grant us Germans strength once more,
That may bring us freedom and peace!

Father, in Your almighty hand
Stands our people and fatherland.
You were strength and honor to Your own,
You are our constant weapon and defense.
Therefore, free us from deceit and treachery,
Make us strong for the act of liberation!
Grant us the Savior's heroic courage!
Let honor and freedom be our highest good!
Let our vow and motto always be:
Germany, awake! Lord, set us free!

That was decidedly too much for Jewish concepts and notions - these prayers for the freedom, honor, and greatness of the German people, this devout devotion to the fatherland, amounted in their eyes to a massive blasphemy and, incidentally, even to a challenge to the German people, for whom Jews had once again made themselves the presumptuous spokesmen.
This was dared by the very same foreigners who had not batted an eyelid or uttered even the faintest word of protest when the Jew Arnold Weiß-Rüthel, in the Jew Jacobsohn's *Die Weltbühne* (No. 43, 1925, pg. 649), had mocked it in the most unspeakable manner:

"Die Vaterländer" (*The Fatherlands*)

One is lured into some such country quite out of the blue and without any need,
then flaunts Walter Bloem and Goethe afterward,
acts proud when something is publicly decked out in flags,
and when a person who's had it just the same
started out as a locksmith's apprentice.

So I ask: what's the point...?!
Who can prove
that a few scraps of earth oblige me,
when we merrily travel elsewhere,
to wax lyrical about them as a fatherland?
Because people foolishly fought over it for decades,
and because I bought a passport with a visa?
By what right is it written in the passport that
I have two smallpox scars on my stomach...?
And that's why I'm supposed to love my homeland...?
And black-white-blue-red-gold are my colors...?

True, though—before he died—
my grandfather acquired citizenship.
No, frank and free—it may frighten the whole world,
I couldn't care less—: why… how come…?
They'd just as gladly let me die here
as in Brazil or anywhere else.
If someone comes honestly—clumsy, dirty, or stupid—
God knows where from, and whatever he may be:
I'd like him then, even if he knew no more about Goethe
than Ossendowski knew about Trippstrill.

"The Ferment of National Decomposition"

In this journey through the vast realm of Judaism, every German voice has been deliberately excluded, with only a few significant voices from other nations being heard, as they express essential truths that carry more weight when spoken by them than if they were spoken in German - otherwise, only Jews speak here.
Only a single exception shall be made, and a single German quotation shall be included, namely the much-cited statement by the German classical scholar Professor Mommsen[36] - however, this quotation, too, is to be reproduced only indirectly, namely as it was cited and commented upon by what is surely an authoritative representative body of the Jews in Germany, the "Centralverein deutscher Staatsbürger jüdischen Glaubens" (Central Association of German Citizens of the Jewish Faith), E. V. in Berlin.

[36] Theodor Mommsen was a German classical scholar and jurist whose *History of Rome* featured some statements that pointed out Judaism's lack of assimilation in the Empire; despite being against antisemitism himself, Mommsen's statements were often quoted by antisemites and German nationalists of the time. - The Translator

A reference work titled "Anti-Anti, Tatsachen zur Judenfrage" (*Anti-Anti, Facts on the Jewish Question*) has been published by its Philoverlag, and in the present edition (1924), which is teeming with distortions and misrepresentations, as well as false information regarding racial matters, yet allows everything Jewish to shine in the purest light, the editors have committed a gross forgery that surpasses all imagination in its audacity - the reference work states (page 36):

Mommsen on Jews and Anti-Semites

"1. Antisemites love to quote from Mommsen's History of Rome (Vol. 3, 7th ed., pg. 459)[37] with greater or lesser accuracy the following words:

'Even in the ancient world, Judaism was an effective ferment of cosmopolitanism [and national decomposition.]'

2. Since antisemites either cannot or will not understand foreign words, they equate 'ferment' with a poison, whereas it means 'agent of fermentation' - in Mommsen's view: of the ***best*** [in bold!] ***effect!***

Unfortunately, the power of Judaism to fulfill this task imposed upon it—to be a ferment of cosmopolitanism in the face of devastating nationalism, militarism, and international antisemitism—was not great enough to prevent the Great War..."

What presumptuous audacity on the part of Judaism—which brought class struggle into the world and fostered it, which daily tore its victims to pieces on Germany's streets like an insatiable dragon—to speak of "devastating nationalism"!
Moreover, one stands astounded before such a grandiose forgery! First of all, in not a single fundamental and authoritative work on the Jewish question has Mommsen's term "ferment" been interpreted as "poison", for "ferment" actually means "leaven" - if one now applies this interpretation, the following meaning of Mommsen's statement emerges:

"Even in the ancient world, Judaism was an effective leaven of cosmopolitanism (world citizenship) *and national decomposition* (= disintegration)...[!]*"*

The "Anti-Anti" of the Central Association, however, simply omits: "...and national decomposition" (= disintegration) from their text - this "Anti-Anti" has the audacity to accuse the antisemites of being unable to read foreign words, yet simply omits the second, decidedly more important part of Mommsen's statement: they omit it because it is unpleasant; the "Anti-Anti" slanders and immediately follows up with a forger's trick!
As if that were not enough, even the first part of Mommsen's statement—that "Judaism is an 'effective leaven of cosmopolitanism'"—which Mommsen indisputably intended as criticism, given the meaning of the sentence and the entire context, is twisted by this reference work of the Central Association of Forgers into an expression of Mommsen's approval - the "Anti-Anti," which so flippantly mocks the antisemites, must surely be able to expect anything from Judaism's knowledge of foreign words or its forgery tricks!

[37] Should actually read page 550 - Franz Rose

The forgery becomes particularly despicable in that a German key witness against Judaism is falsified into a key witness for Judaism! Just how sophisticated this forgery is only becomes clear when one examines the complete passage from Mommsen's *History of Rome* (Vol. 3, 7th ed., pgs. 549–550):

"In a certain sense, however, one could indeed name a third nationality alongside the Romans and Greeks, one that rivaled them in ubiquity in the world of that time and was also destined to play a not insignificant role in Caesar's new state: these are the Jews.
This strange, yielding yet tenacious people were at home everywhere and nowhere in the ancient world, as well as in the modern world, and were powerful everywhere and nowhere."

"The two great men (Alexander and Caesar) naturally did not think to place the Jewish nationality on an equal footing with the Hellenic or Italo-Hellenistic nationalities."

"But the Jew, who, unlike the Westerner, has not received the special gift of political organization and behaves essentially indifferently toward the state, and who furthermore find it just as difficult to relinquish the core of his national identity as he does to willingly cloak it in any arbitrary nationality and, to a certain degree, to adapt to foreign customs—the Jew was, for that very reason, tailor-made for a state to be built upon the foundations of a hundred living political entities, endowed with a nationality that is, in a sense, abstract and blurred from the outset.
Even in the ancient world, Judaism was an effective leaven for cosmopolitanism and national decomposition."

It is quite obvious, and it is corroborated by every single sentence, that Mommsen took a thoroughly and strongly critical stance toward Judaism, yet even if, following the omission of the concluding part ("and national decomposition") and thus following a deliberate falsification, only the first part of the sentence were to remain: it is nothing but a contrived criticism, and in stark contrast to the distorted portrayal—as if the use of "ferment" instead of "leaven" were to make a scholar's statement pro-Jewish, and as if in cosmopolitanism (= world citizenship) the activity of Judaism had been "of the best effect"—the sentence is a complete condemnation of the activity of Jewish world citizens!

This is also the place to say a few fundamental things about the popular Jewish trick of selectively citing statements by great German intellectuals as a defense of Judaism, as is also done with Mommsen: the value and worthlessness of such quotations by Jews becomes immediately apparent when even Martin Luther is invoked in the "Anti-Anti" with pro-Jewish sayings.
The "Anti-Anti" manufacturers, Philoverlag and the Centralverein, are surely aware themselves that the younger Luther, who was not yet an expert on the Jews, cannot be placed above that Luther who had come to know the Jews after seeing through them and their lies - such is often the case in other instances as well, and even if and where that were not the case, what does it really mean to label scholars, statesmen, etc., who have achieved extraordinary things in their respective fields but have not delved into the Jewish question at all, as "pro-Jewish"? These statements can only be properly appreciated in the context of an era in which neither the economic influences and machinations of the Jewish community as a whole were as visible as they are today, nor the Jews' subversive activities in the cultural sphere, nor their political subversion.

The simple explanation for "Jew-friendly" quotations from earlier times lies entirely in the fact that, at the time from which these statements originate, the effects of Jewish emancipation were neither as visible nor as palpable as they are today, because—the Jews had simply not yet ventured so far forward or pushed themselves so prominently! Or does Judaism, which attempts to appropriate German intellectual heroes who were full of national pride and consciousness, perhaps wish to make us believe that German heroes would have remained silent about the outbursts of Jacobsohn, Tucholsky, Weiß, Rüthel, and all the rest, about the contemptuous tirades of Bernhard and Wolff, Klatzkin, and Klötzel, or to the confessions of Jewish souls alien to the people, such as Glenn and Buber, and simply put up with them?
The stance of the intellectual heroes of earlier times against the Jews would have been even more resolute had they lived to see the political claims to power that Jewry has only now advanced by exploiting emancipation.

"The Jew is Not a German"

Willingly cloaked in any nationality whatsoever (Mommsen), the Jew regards "the fatherlands" only with irony - thus, the national character of his host countries is met with searing hatred.
For himself, however, he demands a commitment to Jewish nationality, as any other commitment would render him rootless and without dignity; in doing so, however, he completely defames all those Jews who, even today, assert with certainty in the "Western democracies" that two souls dwell within them, that they are equally "English and Jewish" and "French and Jewish," and are thus equally capable of holding dual nationality - at least, this is what they assert through their media outlets.
Their spokespeople in Germany, however, assert emphatically, yet in accordance with the facts: that "only" the commitment to Jewish nationality confers dignity and stability upon the Jew, that everything else is undignified and inwardly untrue, and that the Jew, precisely, cannot be "German and Jew."

While the contrast between Germanness and Jewry is repeatedly emphasized here by Jews themselves, all these statements apply, with the appropriate modifications, to the relationship of Jews to other peoples as well, for this gulf exists everywhere; it is merely masked by a false and pseudo-patriotism, which this, too, has been stated unreservedly countless times.
Thus, despite the specialization, this radical line of demarcation is of universal validity:

> *"Jewish consciousness remained nationally unharmed; not the slightest feeling of belonging to German-ness or even of a spiritual community with the German spirit is to be found in Jewish consciousness!"*
>
> **- Klatzkin in *Der Jude*, 1917/18, pg. 364**
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Here is a single, yet overwhelming proof of how worlds apart all Judaism stands from the German spirit: Ludwig Börne-Baruch took the 31st volume of Goethe's works, a scientific reflection by the poet at the Lido in Venice, and subjected it to this venomous, petty-minded invective:

> *"...and perhaps Werther's spirit came over him, and then he felt, since he still had a heart, that there was a humanity around him, a God above him, and then he was likely startled by the beating of his heart,*

horrified by the spirit of his dead youth; his hair stood on end, and there, in his fear of death,... — — ***he took refuge into a cracked sheep's skull*** (emphasis added by Börne!) ***and hid there until night and coolness had once again settled over his heart!***[38]

And I am supposed to revere this man? I am supposed to love him? I would rather throw myself into the dust before Fitzli Putzli; I would rather taste the Dalai Lama's saliva - if Germany, indeed if the whole world, had only two poets, only two fountains, without which the heart would have to wither away in the sandy desert of life—only Kotzebue and Goethe — a thousand times rather would I quench my thirst with Kotzebue's warm soup of tears, which at least makes me sweat, than with Goethe's frozen wine, which only goes to the head, and pumps all life up there."

- **51st Letter from Paris, Oct. 8th, 1831; Börne, op. cit., Vol. 9, pgs. 159–160**

It would be hard to imagine anyone smaller in spirit, shabbier in disposition, or more arrogant than this pompous Jew - what does it mean, in light of this, that Goethe scholarship later became a Jewish domain? Löb Baruch[39] proved to them all that they are too small to comprehend—or even to glimpse—the eternally great German spirit.

The Jew himself, too, in demarcating the dividing walls between himself and the peoples foreign to him, has left no doubt that his rejection of and separation from other nationalities applies to all his descendants as well; that the Jew, even when generations of his race are born in a foreign land and among foreign peoples, can never become of another nationality: just as little as he can be blamed for this or for his racial self-awareness, so too does the Jew have even less reason to be accused of being "German" or "English," "French" or "American."

"Who can seriously deny that Jewish children almost never grow up in a German milieu, but almost always in a Jewish one—admittedly often enough in an assimilated one, but precisely because of that, not yet German?

Here the paradox… [of 'German' Jewishness] *applies very sharply: it is not that Jews must assimilate, but that they cannot."*

- Siegfried Bernfeld, *Der Jude*, 1917/18, pg. 41

In contrast to the demands for Jewish equality that were otherwise always advocated, *Der Jude* even explicitly renounced equality for Jewish youth on the grounds that they were un-German, that they were "Western Jewish":

"In addition to all these dangers, there is now a decisive one facing our Jewish youth movement: it forgets that, as Western Jewish youth, it has absolutely no right to the claims that the youth of another people may make.

[38] Referring to the moment when Goethe, in Lido, was handed a sheep's skull and thereby discovered that the skull was not a single bone, but a construct of different parts brought together; this would later influence his archetype theory. - The Translator

[39] Börne's birth name. - The Translator

If the German youth movement wishes to create the new German future and culture, it is inherently entitled to do so because it is, after all, German youth: because it breathes German air, has grown up in the German homeland, has been educated in German culture, is German in every fiber and nerve, and thus fulfills the decisive task of everyone who wishes to continue the culture of their people, which is to preserve the continuity of culture and ensure its inner coherence.
Can our Western Jewish youth fulfill this task? They, who are just as un-Jewish as German youth is German, who possess only the will toward Judaism and yet nothing of Judaism itself, and who forget that culture is a process of becoming, not something finished, where therefore not will but only ability decides, not intention but only capacity?
The very fact that our [Jewish] *youth movement presents itself with the claims and demands of the German youth is an illegitimate pretense!"*

- **Nachum Goldmann, "Selbstbestimmung!" (*Self-Determination!*), *Der Jude*, 1918/19, pg. 301**

What is characterized here as "utterly unnatural presumption" has been appropriated, not only by Jewish youth, but by the Jewish people as a whole—in the most outrageous manner, barely before this rebuke of unjustified claims had been put to paper prior to the 1918 revolt!—far more than just youth movements: not only German culture, but also the entire social life and domestic and foreign policy were, with the most illegitimate pretension, oriented toward Jewish ideas and concepts, inclinations and notions, will and goals, and attempts were made to organize everything entirely according to them!
Goldmann and Buber demands were, soon afterward and for years to come, in light of the derisive acts performed the uncontrolled frenzy of a sense of victory, reduced to a clanging of empty phrases - it is in light of the experiences that Germany—and other nations as well—have had to endure that such "self-reflection" can only be regarded as a patriotic gesture and a veneer of respectability until the Jew has appropriated the full measure of power and illegitimacy is elevated to legitimacy: the moment the mask and disguise can be cast aside, the Jew no longer gives the slightest thought to the fact that he has no right to lay claim to the entitlements of another people (Goldmann).

"The Gulf is Too Wide..."

It was once again Jakob Klatzkin, in Buber's *Der Jude* (1917/18, p. 617), who unhesitatingly asserted the irreconcilability and incompatibility between Judaism and all nationally conscious peoples:

"We [Jews] *can live as a nation only among peoples who have not yet attained national maturity!"*

What a statement - only nationally immature peoples tolerate the Jews!
This encompasses the Jew's opposition to all national growth, development, and awakening—which is precisely what is to be prevented.
Here, too, it is once again admitted that the Jew cannot endure the national self-life of the peoples, of his host peoples, and that he—which is entirely unjustifiable as a guest! — takes offense at every national peculiarity, and that he is thus the originator of the "great Jewish hatred."
Are the peoples to be expected, for Jehovah's sake, not to think or strive nationally, merely to avoid provoking the wrath and hatred of the Jew, who is so intent on and devoted to his own nationality?

Klatzkin is once again so free and generous as to provide the nonetheless significant proof that the Jew's eternal alienation—and thus his disrespect and intolerance—is by no means a malicious German invention, and that his sense of alienation, like his rebelliousness, is by no means directed solely at the Germans—because of their "stubborn resistance" to Jewish attempts at happiness—but that the Jew is also "supranational" in his hatred, and spares not a single people:

"Certainly, we have absorbed much from the German environment in which we lived, but we have also received much from Spain, France, and Italy - this influence (however) never penetrated the soul of the Jewish people, but was a thin layer that settled over our lives without substantially determining their content and form: the gulf between Israel and the other peoples is too great for Judaism to be able to unite with a foreign spirit, even if it spent centuries in exile among a foreign people!"

- **Jakob Klatzkin, "Judentum und Deutschtum" (*Judaism and Germanness*), *Der Jude* 1917/18, pg. 363**

For centuries, the Jew will not be able to overcome and shed his alienation, say Klatzkin and Buber - in practical terms, therefore, never!
This is of retrospective interest to Germany in that this very statement was uttered with brutal bluntness on the eve of the November Revolt, which was instigated, promoted, and carried out by the Jews; incidentally, this is also proof of how great the freedoms granted even to the Jews were "under the heavy boot of German militarism" in the midst of the greatest war—albeit to Germany's most grievous detriment!

Just how wide this gulf truly is is revealed by a single word in Klatzkin's text, a word frequently encountered in Jewish literature: "exile"!
Klatzkin speaks of an exile in the midst of the foreign people (foreign peoples!); we also encounter this designation of the asylum (= refuge), which was granted to the Jews among the nations more or less voluntarily, as "exile" in Viertel-Buber as well:

"Agnon is a Modern Hebrew poet, ... born in Galicia, having gone into exile from Palestine, living in Germany."

- **Berthold Viertel, "Und das Krumme wird gerade" (*What's Crooked is Being Straightened Out*), *Der Jude* 1918/19, pg. 294**

Here the term "exile" seems particularly jarring, for this is a Jew who had already been in his "national homeland" of Palestine, where he disliked it so much that he preferred to go into—exile...
The sheer obstinacy inherent in labeling this voluntary departure from the longed-for homeland to a foreign land as "exile" only becomes clear when one draws a parallel: "Mr. Englishman, born in Nice, having gone into exile from England..." - can someone who voluntarily leaves his homeland really be described as "exiled," as — banished?
In the case of the Jews, as has been proven, indeed! Does it not, incidentally, require a certain boldness to describe asylum among foreign peoples as exile and thereby, with this single word alone, to prove how little at home one feels?

And then, for all those who accept the Jews as "patriots": who, regardless of race or people, can possibly be a patriot in a foreign land that he regards only as exile...? He may be able to behave like a patriot, as Mendelssohn and Rathenau did, but he will never become a patriot, let alone be able to grow into the nation and the national community: "exile" will always remain an insurmountable chasm!

The Jews feel like exiles, like banished people, even though they would not know how to answer the question: who, then, is keeping them in "exile"?! For such a question would have to be directed toward this: what is actually keeping them in exile?
These feelings of exile preclude any patriotism: even a historian of the stature of Tacitus (55–117 CE) wrote in his *Histories*, Book 5, Chapter 2 ff.:

"The first thing they teach their children is to despise the gods [of the foreigners] *and to renounce the fatherland."*

Here is already a very ancient testimony to the origin of antisemitism among all self-confident peoples: no people can tolerate having their national and racial concepts distorted or eroded, for this would attack their inner foundations; least of all, however, can a people allow its national and racial existence, which is secured by law, to be encroached upon by foreign strangers, for anyone who resides as a guest among foreign peoples recognizes an unwritten yet supreme law that he must also respect and honor in the foreign people that which is not of his own kind or national character.
Not so the Jew though, for he remained and continues to remain as Tacitus had already seen him: the despiser of the patriotic, and thus he stood in conscious and provocative opposition to the host nations; or, as a countertype, he exaggerated his "national" sentiment in repulsive forms:

"Since they presented themselves as Germans of the Mosaic faith, their Teutonic chauvinism had to be excessive in order to be believed even a little..."

- **Theodor Herzl, "Die entschwundenen Zeiten" (*The Vanished Time*), op. cit., Vol. I, pgs. 253–4**

Both, however—rebelliousness and intrusiveness—are anomalies without parallel - Moses Hess castigates the Jewish intruder:

"The European peoples have never regarded the existence of the Jew in their midst as anything other than an anomaly.
We will always remain strangers among the nations, who may emancipate us out of humanity and a sense of justice, but will never, ever respect us, as long as we put forward the 'ubi bene ibi patria' (where I am well, there is my fatherland) as a fundamental principle and creed, setting aside our own great national memories...
Not the old pious Jew, who would rather have his tongue torn out than misuse it to deny his nationality: the modern Jew is the contemptible one, he who... denies his nationality because the heavy hand of fate weighs upon his nation."

- **Moses Hess, "Rom und Jerusalem" (*Rome and Jerusalem*), "Jüdische Handbücher" (*Jewish Handbooks*) Vol. 3–5, pg. 47, Vienna-Berlin 1919**

The denial of the fatherland by the Jewish strangers has remained, and more than that, it has intensified: it has become an element of hatred.

If we on the German side were to highlight hatred and revenge as fundamental elements of Jewish identity and of the Jews' relationship to their host nations—other than through Jewish statements, mere assertions, and German quotations—the impression of bias might arise - in this context, a statement by Voltaire, whose free-thinking spirit can hardly be denied, certainly carries far more weight:

"The small Jewish nation dares to display an irreconcilable hatred toward all peoples: it is always superstitious, always covetous of the goods of others, groveling in misfortune, and insolent in good fortune."

- **Vol. 25, "Essai sur les mœurs" (*Essay on the Manners of Nations*)**

The Jew, of course, interprets everything as a positive contribution: "Die Revolution und wir" (*The Revolution and We*) was the title Dr. Martin Buber gave to the following rather candid confession in the 3rd volume of his *Juden* (1918/19, pg. 345):

"It has now been more than a year and a half since I welcomed the Russian Revolution in this very place, and despite all its subsequent missteps, I regret none of my words... The Russian Revolution has now been followed by the German Revolution...
Two forces are working together and will continue to do so to usher in the new European era: the immediacy of the Russian, which fosters community between people, and the constructive spirit of the German, who shapes the existing material into a structure.
But a third (force) joins them, igniting, seizing, asserting itself: the Jew's drive for realization, which makes him the appointed helper of the great social transformation....
He [the Jew] cannot bear that the constructive spirit should manifest itself only in the work of the individual—in cathedrals, symphonies, and systems of thought—he wants it to erect a living monument from the life of the whole, and thus he is driven to play a leading role in the transformation; thus he becomes, here and there, a catalyst and a comrade-in-arms.
From time immemorial he has believed in renewal, in the 'new beginning,' in the 'new earth,' in the 'renewal of all things'; from time immemorial he has longed to shape the Absolute within the empirical and to let 'justice' flow forth like an inexhaustible stream.

With the active power of this faith and this longing, he throws himself into the nascent upheaval - admittedly, he often misses the mark, and he must miss it time and again, because he all too easily fails to recognize that even the upheaval takes place within the life of a people, from its spirit and according to its laws, that even the revolution is thus most intimately linked to a tradition."

What a philosophy of revolution from a Jewish philosopher of religion! That the Jew often misses the mark, indeed must do so—but it matters little; for after "it" has driven him to participate in the revolts (cf. the "it"-philosophizing of the *Jüdische Rundschau* and of Beer-Hofmann), after he has pulled the "trigger," he now also wants to play the "savior," placing himself "with the active power of his faith" right

in the midst of the new upheaval... and undertakes—despite all his frequent missteps! — simply the complete upheaval of all existing things and orders—even among foreign peoples who grant him hospitality!
Bold and audacious, this Jew—who, according to Blumenthal-Weiß, is perpetually and boundlessly confused - he is, according to Bileski-Buber, perpetually and utterly dissatisfied and striving for the most vivid expression of his dissatisfaction; he is, according to Mehring, mischievous and gloomy, and according to Buber, so often misguided as he dares to pose as the benefactor of humanity and the new creator!
Where in the world is there even a remotely comparable instance of such audacity—that a foreign race, which has marked itself with every vice and character trait opposed to a joyful creativity of reordering, that such a caricature of a race should have so brazenly thrust itself forward and set about reshaping the world order?!

Isn't it time that a counterpart was written to the "Hear, O Israel!" proclaimed by Rathenau—which, however, fell on deaf ears in Israel—namely: "Hear, O World!"; does the world not hear Judaism's challenge addressed to the entire world?
The Jew cannot bear it… what, then, what can he not bear? That "the creative spirit manifests itself only in the work of the individual, in cathedrals, symphonies, and systems of thought..." - that is unbearable to him!
What else does this mean but that to the Jew all that constitutes the creative joy of a nation is unbearable—unbearable are its architects, who, moved by a deeply inner experience, set the earth-redeemed, heaven-striving Gothic of German cathedrals upon German soil; unbearable is the divinely gifted genius of symphonists like Beethoven, who, though deaf themselves, listened within themselves and conjured God onto the earth in celestial sounds; unbearable that thinkers like Kant have pondered the system of the world, which has been clouded by Jews, and that they have given people stability and purpose, shown them the way and its effects, and called the good noble and the evil base!

Does no one grasp that here a leading Jewish religious philosopher steps before the world with claims to power shortly after the instigated, fomented, and paid-for revolt?
The Jew "wants"... what does he want, what does this religious philosopher preach? What else but naked collectivism, the massification, homogenization, and dehumanization of man: "to erect a living monument from the life of the whole…"
Everything is flooded, to the point of drowning, by the inexhaustible stream of justice—Jewish concepts. Hardly any other work of Jewish literature contains a document of equal significance in which, with equal cynicism, not only the partnership but also the revolutionary leadership of Judaism is claimed, along with the harnessing of the two forces of Russian immediacy and German thoroughness - what a truly Jewish distribution of forces to usher in the European revolutionary era, which for Judah is meant to be merely a waystation on the path to world revolution and world domination from Jerusalem: the immediacy of the Russian—which presumably means stoic nonchalance paired with Asian ferocity—is to be harnessed, together with the constructive sensibility of the German and his relentless thoroughness, to the goals of Judah.
Behind the two-horse team of Asian-raw immediacy of power and the European-refined organizational power of the German is the Jew: igniting, seizing, promoting, enforcing…

Did the all-too-often misguided instigators of the new rupture at least possess, in terms of character, the prerequisites for such bombastic presumption?

"'My dear friends,' asks Kerr, 'what is a character? ... Often the opposite ... for we are characters ... for but only a few minutes…'"

- **Joseph Chapiro, "Für Alfred Kerr; ein Buch der Freundschaft" (*For Alfred Kerr; A Book of Friendship*), pg. 30, Berlin 1828**

Not a word of criticism from Chapiro regarding Kerr's exposure of his own lack of character; instead, Chapiro endorses it, underscores it.
Do not two Jews speak for all their racial brethren? If not, who then has denied these two? No one.
A flash of Kerr's genius that starkly illuminates the Jewish character! Characters for mere minutes…

This now "made" culture; this also "made" the economy and politics! How right the young Bismarck had been in his insight and judgment when he set the banner of the Prussian idea of moral fortitude against the Jews' rush toward emancipation: I grant the Jews all rights—except that of holding a position of authority in a Christian state!
Yet Bismarck had only glimpsed the beginnings of the opening of the ghettos, and knew and suspected nothing of the monstrous abuse of all the rights granted to the Jews.
A lack of character dominated political life when the revolt had swept the Jews "all the way to the top" in droves, and when, for the sake of their political and revolutionary urges, they had become so dishonorable as to "represent the German people" in all the parties of the Left and seize leadership in all these parties: there they gave free rein to their "patriotism," laid the groundwork for the 1918 revolt, and with the utmost complacency widened ever further the gulf that separates them not only from the Germans, but from all honor-conscious, national-minded peoples:

"What a ridiculous notion: 'Life is the highest of all goods' - I dispute it and await proof to the contrary."

- **Georg Hermann-Borchardt, "Randbemerkungen" (*Marginal Notes*), pg. 19**

"Better to be a coward for five minutes than dead for a lifetime!"

- **Ibid., pg. 16; written during the Great War**

Thus they sought to ridicule a people's honor and the sacrifice of life for honor; thus they mocked the concepts of freedom that a national poet of the Germans had bequeathed to his people, and that a singer and fighter for freedom had imbued into Pidder Lüng's[40] lust for freedom, into his cry against servitude and enslavement:

"Lever dod als Slav!"[41]

[40] Friscian folk hero and freedom fighter. - The Translator
[41] "Better dead than a slave!"

Thus they mocked the ideal of freedom of proud and free peoples, which Italian fascism had struck onto the 20-lire coin:

"Better a lion for a day than a sheep for a hundred years!"

The significance of Kerr-Chapiro's observation regarding Jewish characterlessness cannot be undermined by any literary evasions or Talmudic dissections: less forcefully "carved out," yet essentially moving along the same lines, are the admissions of the writer Wassermann and the social ethicist Buber:

"Judaism is not simple and unambiguous, but filled with contradiction: it is a polar phenomenon. ‚This is certain: an actor or a true human being; capable of beauty and yet ugly; lustful and ascetic, a charlatan or a gambler, a fanatic or a cowardly slave—all of this is the Jew' - in these words, Jakob Wassermann once captured what I perceive as the fundamental problem of Judaism, as the enigmatic, terrible, and creative contradiction of its existence: its duality."

- **Martin Buber, "Drei Reden über das Judentum" (Three Speeches on Judaism), Section 2: "Über Judentum und die Menschheit" (*On Judaism and Humanity*), pgs. 37–38, Frankfurt am Main, 1920**

These dualists, these spiritually and emotionally fragmented individuals, now believe themselves to be the sole possessors of the only valid ethos, which they attempt to impose on the reluctant peoples—according to Rathenau—with insolence and frivolous irony, or even with venomous barbs.
A full decade before Judaism in Germany completely dropped its disguise, Walter Rathenau, in his "Impressionen" (*Impressions*), Leipzig 1902, had already branded the challenge posed by those released from the ghettos upon their foreheads: in it, this Rathenau—who, according to Arnold Zweig, was far too good for the Germans—apparently held the Jews in even lower esteem than Zweig held the Germans.
For example, in a reflection written as early as 1897, he called out to his fellow Jews: "Höre, Israel!" (*Hear, O Israel!*):

"The state has made you citizens in order to educate you as Germans, yet you have remained strangers and now demand that it grant you full equality? You speak of fulfilled duties: military service and taxes. But here there was more to fulfill than duties: namely, trust."

- **pg. 7**

"You complain that people take no pleasure in your company? Your conversation is a struggle; the intention is not to 'entertain' your partner, to delight them through sharing and empathy.
You seek to prevail through superlatives, through grotesque exaggerations, and through vocal force...
No one demands such a thing as sentiment from you, for whatever resembled it, you left behind in the ghettos along with many other possessions.
Your fathers were cheerful in their piety, yet you are enlightened and witty; you should understand and honor the spirit and soul of your countrymen, instead of wounding them with presumptuous judgment and frivolous irony.
Words are the weapons of the weak - woe to him who fought with poisoned arrows."

- **pgs. 14–15**

And finally, an Englishman named MacDonald, who has not remained entirely unknown to the world, has not only attested to their statelessness but also confirmed their shadowy behind-the-scenes work in the governments of democracies—this "Jewish state within a state."
These insights by MacDonald have, conveniently enough, been nullified by the Zionists in Germany through their publication as a brochure on travel impressions from a trip to Palestine ("In Palästina, Altes und Neues" [*In Palestine, Old and New*], published by Keren Hajessod [Jewish Palestine Fund], E.V. Berlin 1924).
Although MacDonald claims that "the Jew was an exemplary citizen," he himself immediately retracts this claim by stating that the Jew's "innermost being has never belonged to a state"; one must be quite detached from reality to be able to address even those who are inwardly alien to the state as exemplary citizens.
In other respects, too, the Zionist Association likely did neither itself nor MacDonald any favors by disseminating such statements:

"The Palestine problem is determined by the tradition and psychology of the Jews and the Christian belief in the prophecies of Judaism - for many generations, the Jew has been a wanderer and a citizen of the world, yet has never ceased to be an exile; his feet have found no home, but his heart has never forgotten Jerusalem.
While he was an exemplary citizen, his innermost being has never belonged to any state."

- pg. 22

"It is important to note that the Zionist movement was very strongly supported by the Jewish socialists, who were always considered completely free of all influences except economic ones....
Zionism has become the soul of Jewish labor, and it is opposed by the two groups within Judaism that are furthest from socialism..."

MacDonald names the scribes and Pharisees as one group and then continues:

"The other group is the Jewish plutocracy, the true economic materialists: they are the ones whose outlook on life creates antisemitism, for they know no homeland and no sense of belonging, and as entrepreneurs or financiers, they exploit everything within their reach.
They are behind all the evil that governments do, and their political authority—operating only in the shadows—is greater than that of parliamentary majorities.
They possess the greatest intellect and the coarsest conscience; they detest Zionism because it revives the idealism of their race and has political consequences that threaten their economic interests."

- pgs. 13–14

MacDonald, as a trade unionist, certainly saw through only the international Jewish financier—as a man without a fatherland, without a flag—from his circle of ideas within the Labour Party, and credited him with "all evil"; however, he also recognized the Orthodox, devoutly religious Jew, "whose innermost

being has never belonged to any state" - to make matters worse, Zionists have blithely confirmed this, thereby forfeiting any claim the Jews might have to be regarded as "patriots" anywhere!

Chapter 3: A Strange Vision

"An Asian horde on the sands of the Mark."

- Walter Rathenau, pg. 165

"The Jew is the pineal gland in the organism of the nations!"

- Dr. Kurt Tucholsky, *Die Weltbühne*, pg. 172

"In the struggle we must wage, the ubiquity of the Jew, the omnipresence of the Jewish question, is one of our greatest trump cards!"

- *Jüdische Rundschau*, pg. 227

Wherever one listens to the Jew, everywhere is found the admission of complete rootlessness: eternal, restless wanderers between the ages and the history of nations, between their rise and fall, they are everything—as needed.
Here they are patriots, there they are Bolsheviks; here they are international, there they are intra-national; here they are "national", there they are supranational; here pepper and paprika, and there pine nuts.
Among democrats they are democrats, and in monarchies staunch monarchists - they have even tried their hand at being fascists.
This is how the Jew himself sees his path between peoples, continents, and eras, as Ilse Blumenthal-Weiß (*Jüdische Rundschau* No. 59 of July 24th, 1936, pg. 7) sang of it with sorrow:

"Der ewige Weg" (*The Eternal Path*)

We move on: there are so many countries
And so many houses crowded together.
We exchange our existence like garments—like merchandise,
Like goods that are distributed and given away.

We move on: from anxious today to tomorrow,
To which a slender glimmer of hope still clings.
We wander far—and yet are never at home,
And are only ever boundlessly bewildered.

We move on: no greeting to accompany us,
No smile in which the heart finds rest.
No word of love to gently pave the way,
And no hand to do us good.

We move on in constant farewell
From city to countryside, from time to eternity.
Shadows of millennia, spectres of millennia
Silently complete the wanderer's sorrow.

We move on: with silent gestures,
We, brothers and sisters of all grief and pain,
A people without love, without a place on earth,
Thus we move—far—onward—toward the homeland of God.

A wandering song of the eternal Ahasveruses, filled with the tragedy of an entire people - a tragedy that might be shattering to the heart were it not for the fact that here too, as is usually the case in the mourning

harps of the people of Israel, the measure of suffering and the excess of complicity of an insensitive world resound—a world in which the Jew never feels safe.
In a plagiaristic turn of phrase, the sum of suffering is summarized in the "people without a place on earth": Jews who see more deeply have, as will be shown, viewed the cause of suffering and the question of guilt—inextricably entangled with the Jewish question—in a completely different way and from a completely different perspective; nor can the religious opening and closing lines about the Jews' journey "toward the homeland of God," for all their appealing tone, win over tragedy, for the God of the Jews already gives himself away in this world: his promise is this world, world domination.
"We exchange our existence like garments—like merchandise..." - what a song of the spectres of the millennium, of those who are forever boundlessly bewildered! This is that wicked creed of materialism, which has dispelled all ideals: "Ubi bene, ibi patria" in its highest potency, that stateless creed already found in Aristophanes' *Plutus* (line 1151): "The fatherland is wherever fortune smiles upon us," and which is also found in Pacuvius in ancient Rome: "Patria est ubicumque est bene"—wherever you fare well, there is your fatherland" - in the end, this intellectual contamination, imported from Asia, shattered the homeland of both the Greeks and the Romans.

"Our homeland is not the land, the language, the state, or the native soil, but rather the climate and latitude...
I could feel at home anywhere in the world where I speak the language of the people, find beautiful women, flowers, art, a good library, a chessboard, and refined manners, and where the climate and landscape are understandable and agreeable to me."

- **Georg Hermann-Borchardt, "Randbemerkungen" (*Marginal Notes*), pg. 146**

A Jew demands no more for his residence—the Jew, upon whose form and face Asia is written, on Europe's cultural soil!
He certainly demands more culture than the Jewish homeland of Palestine and the Jewish quarters of the East, as well as the world cities with their voluntary ghettos, are able to offer him - but beautiful women, above all...
Thus speaks a Jew for them all, these Europeanized Jews: Hermann, the author of the once-devoured Berlin Biedermeier novel *Jettchen Gebert*, who described himself as a "dissident by nationality" ("Randbemerkungen*"* [*Marginal Notes*], pg. 14)—but whom the *Jewish Encyclopedia* has, with indescribable generosity, turned into a conscious Jew with—German national consciousness!

How must the "dissidents by nationality" be laughing to themselves when they are taken as—patriots! As Ilse Blumenthal-Weiß put it: "A people without love..."
They are a people that know no love to give, and therefore find no love in return; they are a people that confuses existence and "fatherlands," into which, according to Weiß-Rüthel, it is somehow exchanged, like a commodity.
Cool and matter-of-factly, alongside the Jewish woman's elegiac outpouring on the "eternal path," stands the banal explanation of a fellow traveler:

"There is only one tribe of world citizens to this day, and that is the Jews."

- **Georg Hermann-Borchardt, "Randbemerkungen" (*Marginal Notes*), pg. 147**

Nowhere at home—that is it: then one must not, when it suits, behave like a citizen and play the patriot! Yet he is at home everywhere—the Borchardts assure us.
Always utterly bewildered, one can only agree with Blumenthal-Weiß! Jewish souls are still wandering, Martin Buber once lamented, but that does not make the Jews nomads, argues the *Jüdische Rundschau* (April 3rd, 1936) under "Auferstehung der Herzen" (*Resurrection of the Hearts*):

"Forty years of wandering in the desert... Our Jewish history begins with a migration; later we became a great empire, and then came migration again.
Wandering, but not 'nomadism,' is our destiny: wandering is based on external compulsion, on being driven—nomadism is a state of detachment by free choice.
The Jewish people never felt nomadic, for the land promised to them during their first journey, the Exodus from Egypt—that land to which Abraham had already been sent—remained closely connected to the soul of the people: this connection to a spiritual source, which is at once is geographically and symbolically rooted in a specific point in the world—that was the secret of the people's vitality."

It seems that all it takes is to let two Jews speak, and each speaks differently: the *Rundschau* speaks once again of the "external compulsion" to migrate, but what, for example, compels the Borchardts, and in what does their suffering consist? They feel at home everywhere, provided that the Orientals find what, for example, Georg Hermann seeks - instead of external compulsion, an internal inclination!
That, contrary to its own assertion, is not external compulsion, which means this transparent, accusatory charge of external motivation is incorrect—this has now been confirmed once again by the *Jüdische Rundschau* itself, in an article dedicated to Richard Beer-Hofmann on his 70th birthday (Schalem ben Chorin-Jerusalem, "Was er uns ist" (*What He Is to Us*), No. 55, July 10th, 1936, pg. 3):

"What is it that causes these genuine people [in Beer-Hofmann's works], these great magic mirrors in which we see ourselves reflected, to suffer? This is it: they are driven, obedient to the most unknown law. 'It' drove us—drives us! 'It' Not I—not you!"

And just two lines later, the *Rundschau* itself articulates what this mysterious "It" is, this "obedience to the most unknown law," when it says that "Beer-Hofmann's entire world is his being woven into the mystical stream of blood"...
It is the blood that sings and roars within them and drives them; it is this restlessness, this instability, this boundless confusion that makes them feel at home everywhere and nowhere.

The Call of the Race, the Call of Asia

Where, then, do these "driven ones" come from? In a book review of Jean Richard Bloch's "La Nuit Kurde" (*The Kurdish Night*), Hans Kohn captured the cries of the ancestral homeland:

"'La Nuit Kurde' is the story of two souls and two races: neither of them is Jewish, yet this book is the self-confession of a Jew in France, of an Oriental in the Occident; it is a paean to the power of the race, which recognizes its own kind even in the most foreign of environments and strives for its fulfillment...

The eternal restlessness of the Jew, his wanderlust—which is not merely spatial, but above all spiritual—the longing for ascent into ever-new regions, the instinct de départ [the instinct of the point of departure], of ancestry, of origin, fill the book: only the Oriental possesses this power to detach himself completely from his familiar surroundings....
The restlessness that drives the Jew also brings restlessness to his surroundings [Again, the inner inclination, and not external compulsion!] - people resist him as they would a troublemaker, but from this realization, the Jew draws new strength for his solitude, for he cannot change the path of his destiny…

Thus, Richard Bloch describes the highest surge of love that lies in the call of the race, and the fidelity unto death in following this call - for him, race is a lyrical, passionate individual experience, knowing nothing of its objective ties and traditions; for him, race is the spring and the colorful meadow of the poet, as the man turns elsewhere to the harvests of ripe summer; he has sung the Song of Songs of the race, the song of a deep but somewhat unhappy love, and through this song he believes himself freed from his love and his experience.

In an afterword, Jean Richard Bloch bids Asia farewell:

'Our youth is dead, and what remains is that of humanity, which is only just beginning: to it I wish to offer the vigorous and sorrowful sheaves of summer...
And so I take up again the backpack I had set down for a moment: paradise of my spirit, dreams of youth, Asia, youth, I bid you farewell! I am leaving the High Places; I am descending once more onto the well-trodden paths; I am returning to the noise and misery of our slavery…'

Those who appear scattered among the nations will be aware that it is the Jewish past alive within them that drives them; that this past that is not merely spring and dream, not merely an echo of the Song of Songs, but the reverberation of the prophets' voice, the legacy of the conscious labor of many generations..."

- ***Der Jude*, Special Issue 1, "Antisemitismus und jüdisches Volkstum" (*Antisemitism and Jewish Folk Culture*), pgs. 133–6**

Yet they boldly claim, when it suits them, that the Jews—like the *Jüdische Rundschau*—are driven by an inner restlessness stemming from external coercion.
Here is another, like the Modern Hebrew poet Agnon, already cited by Viertel-Buber, who voluntarily returns from his homeland in Asia to the noise and misery of slavery (!) - Borchardt-Hermann described slavery as far, far less painful, but rather cheerful and sensual: "... beautiful women, flowers, art, a library," etc.
One can thus easily vary the argument: what is suffering for one person is "his" culture for another, or rather that of the others, the strangers, and their possession.
And even if, depending on the context, the Jews are said to have settled down rather than being nomads—from which they are unfortunately driven out by alleged external coercion—even there, the *Jüdische Rundschau* contradicted itself just a few weeks later (*Bialik in Ramath Gan*, May 15th, 1936):

"At the top of the hill [of Ramath Gan, a suburb of Tel Aviv in Palestine], he [Bialik, a great contemporary Jewish writer who died in 1936] began to speak of the Palestinian novel.
He fell silent for a moment, and his face expressed thoughtfulness and sorrow - then he said:
'We came to Palestine filled with the landscapes of foreign lands, with foreign events and experiences that have taken deep, deep root within us: there is only one true and enduring experience on earth, and that is the first experience, the days of our childhood; from it spring our creative powers, and to it we return again and again.
We are now a generation of gypsies: we have lost this connection.'"

It stands to reason that Bialik spoke not merely of a generation, but of a "nation of gypsies", for this Jewish generation has not wandered in a gypsy-like manner any more than previous ones, but on the contrary, the great migrations of the Jews in modern times lie decades in the past - however, "generation" suffices.
The *Jüdische Rundschau* opposes a nomadism of Judaism, and Bialik speaks—quoted without comment by the same *Rundschau*—of Gypsies (only in the strictest sense of the word is the *Rundschau* correct, for in fact the Jews are not a pastoral people like the Arab and Turkish nomadic peoples): the call of the distant, the instinct de départ, this call and scent of Asia remains within and upon the Jew, for no culture can wash it away, no matter how European he may behave, or even if he invents the concept of the "good European" (as in the case of Stresemann, Briand, Rathenau, Sir Austen Chamberlain, and others).
Yet they are not even Europeans themselves, as Arnold Zweig attests:

"They (the Europeans) do not understand us, although we live with them, as long as they themselves inhabit this land as a civilized people.
Wherever the Jew may belong: he is not a European: that is established in a very profound sense."

- *Der Jude* 1917/18, pg. 23

Wherever the Jew may belong? Walter Rathenau, who introduced himself thus: "From the outset I wish to confess that I am a Jew," presented his fellow Jews in this way ("Impressionen" [*Impressions*], Leipzig 1902, "Höre Israel!" [*Hear, O Israel!*]):

"I do not wish to speak of the economic question: more pressing is the social question, the cultural question.
Whoever wishes to hear their language may walk down Tiergartenstraße at noon on a Sunday in Berlin, or glance into the lobby of a theater in the evening - a strange vision! In the midst of German life, a distinctively foreign tribe of people, brilliantly and conspicuously attired, with hot-blooded, animated demeanor: an Asian horde on the sands of the Mark!
The forced cheerfulness of these people does not betray how much old, unquenched hatred weighs upon their shoulders; they do not suspect that only an age that keeps all natural forces in check can protect them from what their fathers suffered.
Closely knit among themselves, strictly closed off from the outside world—thus they live in a semi-voluntary, invisible ghetto, not a living limb of the people, but a foreign organism within its body!

It is of no use to investigate how this came to be and on which side the blame lies, for life asks after what is, and history does injustice to the vanquished.
There is the indisputable truth that the best Germans harbor a deep aversion to Jewish nature and activities, and this is most true of those who do not speak much of it and admit to a few exceptions—as if they were strange caprices of nature.
Even if the Jews try to deceive themselves about the breadth and depth of the current, they cannot shake off a foreboding sense of constriction and abandonment.
The old notion of glory has faded [?]*, and more longingly than they admit, they look out for reconciliation - but the sea of isolation will not part before any magic spell."*

- pgs. 3–5

As with Cheskel Zwi Klötzel ("Das große Hassen" [*The Great Hate*], pg. 102), we also encounter this hatred in Rathenau as a fundamental element of the relationship between Jews and host nations.
In Rathenau, this "old, insatiable hatred" appears as a burden imposed on the Jews by strangers - it is therefore probably necessary to delve into the true origin of this hatred and thereby unravel an often-invoked question of guilt.
Is there, in this case, a more reliable source than the Talmud? There it is written:

"What does 'Mount Sinai' mean? The mountain upon which hatred descended upon the nations. This is what R. (Rabbi) Jose b. R. (ben Rabbi) Hanina said: that it has five names, the Wilderness of Qin, where commandments were given to them [the Jews]*; the Wilderness of Qadesh, where Israel was sanctified; the Wilderness of Qedemoth, where the Ancient One was bestowed upon them; the Wilderness of Paran, where they multiplied, and the Wilderness of Sinai, where hatred for the nations descended. What is its real name? — Horeb. He (Rabbi Jose) thus disputes with R. Abahu, for R. Abahu said that its real name is 'Mount Sinai,' and it is called 'Horeb' only because through it desolation (horba) came upon the world."*

- *The Babylonian Talmud*, newly translated by Lazarus Goldschmidt, Vol. 1, Section Sabbath, pg. 699 [in the Babylonian Talmud fol. 89, col. b], Berlin 1930

Hatred is thus, for the Jews, virtually a law from Sinai, and the ghetto must also be viewed from this perspective - here, too, the *Bible* is remarkably candid through the mouth of the prophet Ezra (c. 450 BCE):

"From the time of our fathers until this day, we have been in great debt, and because of our iniquity, we and our kings and priests have been delivered into the hands of the kings of the lands, to the sword, to imprisonment, to plunder, and to disgrace, as is the case today."

- Ezra 9:7

Moreover, the ghetto had the undeniable advantage for the Jews, in that it enabled them to preserve their national-religious characteristics so strongly - thus, in *The Program of Zionism*, the Jew Richard Lichtheim also refutes the frequently advanced insinuation that the ghetto had its origin in external coercion (pg. 18):

"It is not true that only the hostility of Christians created the invisible ghetto of European Jewry - the very same feelings of distinctiveness and solidarity that push Jews out of Christian society are what created Jewish society."

- **Lichtheim, 1911; published by the Zionist Association for Germany**

Lichtheim thus confirms, just like Rathenau, the voluntary nature of even the "invisible ghetto" that still exists today—a ghetto that has consequently been maintained by the Jews themselves, of their own accord (and for understandable reasons!), despite all the freedoms won through emancipation.
With his characteristic biting sarcasm, the notorious Jewish agitator Dr. Kurt Tucholsky also mocked the ghetto in his farewell letter (letter from Arnold Zweig dated Dec. 15th, 1935, in *Die neue Weltbühne* of Feb. 6th, 1936, "Juden und Deutsche" [*Jews and Germans*]):

"What are you: a member of a defeated but not vanquished army? No, Arnold Zweig, that is not true! Judaism is defeated... but it is also not true that it has been fighting for millennia: it simply does not fight! Emancipation is not the work of Jews, for this liberation was bestowed upon the Jews by the French Revolution—that is, by non-Jews—thus they did not fight for it - that has come back to haunt us...
I have never liked this lazy and insipid explanation that was given to me: that the ghetto Jews in the 16th century had no choice, that they were oppressed, that they were allowed to do nothing but haggle - no, dear friends, the ghetto is not a consequence—the ghetto is fate! A master race would have been shattered—but these ones 'must live'..."

It may be that Tucholsky, who, by his own admission, left Judaism outwardly but never inwardly, is not taken seriously; on the other hand, hardly anyone would doubt the authority of a Theodor Herzl:

"...the ghetto still exists everywhere, however invisible its walls may be: the ghetto consists of the 'gentiles', mistrust of the Jews' huddling together and their reluctance to admit their solidarity.
One of the many curious contradictions of our national life is that we are widely scattered and yet uncomfortably crammed together at every single point: the ghetto has its own public opinion, which is not heard outside its invisible walls…"

- **Theodor Herzl, "Der ewige Jude" (*The Eternal Jew*), article in the Zionist *Die Welt* on Nov. 12th, 1897; Herzl, op. cit., Vol. I, pg. 233**

"...as the conversation unfolded, we came to the conclusion that it does the Jews no good to be artists and financially clean.
The curse still yet clings: we cannot escape the ghetto."

- **Herzl, Vol. II, pg. 13**

Three pages earlier, however, Herzl himself had found the reason why the curse clings:

"I said that I understand antisemitism: we Jews have, though not through our own fault, remained as foreign bodies amidst various nations..."

- **Herzl, Vol. II, pg. 10**

Herzl tries in vain to shift the question of guilt, and the prophet Ezra and the *Babylonian Talmud* anticipated the clarification of the question of guilt; therefore, it was claimed that the birthplace of the great hatred was already on Mount Sinai - hence, then—and not merely or only from the memory of the ghetto—this hatred, which among the Jews is called "sublime," but which for all non-Jews has such an infernal character, was born.
Is this not, after all, that "call of the race" which Jean Richard Bloch, according to Hans Kohn, made resound in his "Nuit Kurde" *(The Kurdish Night)*; this call of the race, which rings in the ear of every member of the race like the jungle drum in the ear of the Negro?
Is this the "Song of the Race," a race that nurtures a sublime and insatiable hatred toward everything else? Did Bloch not call it the Oriental race, and did Rathenau not speak of an — — Asian horde...?
Does not the ancestral homeland of Asia speak in this call of the race across all continents and peoples, in this call to great, sublime hatred, and in this call to the satiation of this hatred?

"The Pineal Gland in the Collective Consciousness"

And so, from Asia and from Moscow, news, confessions, and incitements reach the ears of the eternal revolutionaries—the call of the Jewish International.
It is no coincidence that the seat of the fiery-red International is Asia, the Kremlin in Moscow; it is no coincidence that the dominance, leitmotif, and radical intensity of the world-revolutionary advances emanating from Moscow come from Jewish voices—the people without roots, the eternally stateless and fatherlandless, the citizens of the entire world—for they are the rhetorical avant-gardists of the Red International, of the blurring and dissolution of national borders and national identities.
In a restrained but sufficiently transparent manner, even the philosopher of religion Martin Buber speaks of the interethnic, international position of the Jews:

"Viewed in terms of inner reality, Jewish religiosity is a memory, perhaps also a hope, but not a present reality.
And the other answer says that the Jews are a nation: yes, certainly, they are one, for just as there is a Jewish religion in form, so there is a Jewish nationality in effect, which manifests itself in the life of the Jews among the nations."

- **Martin Buber, "Drei Reden über das Judentum" (*Three Speeches on Judaism*), pg. 14, Literarische Anstalt Rütten & Loening, Frankfurt am Main, 1911**

This is the definition of a so-called or supposed nationality that is undoubtedly unique: "among the nations."
Buber equates this imaginary nationality with the Jewish religion, just as Jews consistently do:

"The Jewish religion is, above all, Jewish patriotism."

- **Moses Hess, "Rom und Jerusalem" (*Rome and Jerusalem*), "Jüdische Handbücher" (*Jewish Handbooks*) Vols. 3–5, pg. 36, Vienna–Berlin, 1919**

"...it [Zionism] *knows full well that nation and religion are inseparably linked in Judaism..."*

- **Hans Goslar, "Die Krisis der jüdischen Jugend Deutschlands" (*The Crisis of German Jewish Youth*), pg. 31, Berlin, 1911**

The abstract "nationality" that stands between the peoples is undeniably a euphemism for internationalism, just as "socialism," according to the Marxist formula, is supposed to be the fulfillment of Judaism's purportedly socialist, supposedly unifying "mission" - however, according to Hans Kohn's testimony, this "nationality" situated between nations plunges all nations into constant unrest.
The religious philosopher's measured approach to internationalism—this life between and among host nations—is also the "spice" for the historical fabricator Emil Ludwig Cohn, while the even more irreverent Peter Panter (alias Tucholsky), who made no effort whatsoever to deny his Asian stance, put it in an even more brazen and provocative way:

"The Jew is the pineal gland in the organism of nations: no one knows what it's actually for—but you can't cut it out..."

- **"Nationales" (*National*) in Jacobsohn's *Die Weltbühne* No. 7, Feb. 16th, 1926, p. 266**

And yet, what "doubts" plagued Theobald Tiger-Tucholsky (*Die Weltbühne*, Jan. 20th, 1925, pg. 90):

I'm on the wrong ship.
In everything we do and get up to,
and what we write in the papers,
something is amiss: words and concepts....

Here is one of the "polar phenomena" identified by Buber that one encounters time and again: on the one hand, the boundless arrogance in the (erroneous) comparison to a pineal gland that cannot be removed, and on the other, the convinced and at the same time gnawing feeling of insignificance and inner instability - thus, too, Walter Rathenau held up a mirror—in vain—to the Internationalists wandering among the nations:

"The Lord of wrath and victory took pleasure in a people of warriors; He takes no interest in a people of shopkeepers and brokers; He who sat enthroned on Horeb and Zion does not go to Rosenthalerstraße, nor to Heidereutergasse.
You say, you clever and worldly-wise ones: 'Whoever possesses wealth has power' - now you have the wealth—and your rich are held in lower esteem than your poor.
Your rhetoric was vain, and your agitation was in vain; you have founded associations—for defense rather than for introspection; you have made life unbearable for the best among you, so that they turned their backs on you, and when they became renegades, you could do nothing but curse them: that is why they are doing well."

- **Walter Rathenau in his "Impressionen" (*Impressions*), in the chapter "Höre Israel" (*Hear, O Israel*), pgs. 6–7, S. Fischer Verlag, Berlin 1902**

"Look at yourselves in the mirror! That is the first step toward self-criticism."

- "Impressionen" (*Impressions*), pg. 12

"You will be accused of being international as long as you are related by blood and marriage to all the foreign Cohns and Levis: let those exotic cousins—who, despite their denials, are perhaps even more unpopular in Paris, New York, or Budapest than you are here at home—stay where they are.
Don't boast about their views and manners, and don't be ashamed if your children learn to speak German before they learn French: anyone who loves their homeland may and should be a little chauvinistic."

- "Impressionen" (*Impressions*), pg. 15

"Exotic cousins"—that is how Rathenau even referred to his fellow Jews in Paris, New York, and Budapest - and they wanted to force the Germans to accept the newly imported Eastern Jews as "compatriots" in droves, citing "the equality of all who bear the human face"!
But what did the face of Asia look like, and how did the "Asian hordes" conduct themselves among the Germans, right in the heart of the imperial capital? A Jew who was among them, Walter Mehring, provided in the scenic prologue to his "Kaufmann von Berlin" (*The Merchant of Berlin*), pgs. 34/35/36, a depiction of the Asian milieu that, coming from the pen of a German, would throw the entire international and intranational Jewish community into upheaval:

"What the La Cannebiere[42] is to the French émigré, and the Reeperbahn[43] to the German, that is what the Grenadierstraße is to the Eastern Jew: the gateway to the economic realms of a New World.
From the Black Sea to the Baltic Sea, from the Carpathians to the Urals, wherever children of the chosen people—as numerous as 'samt beim jam': as numerous as grains of sand on the seashore—have settled on the border of Asia, that place is called Grenadierstraße."

"Galicia borders Berlin... These rural sounds: Scheunenviertel—Hirten-, Grenadier-, Artilleriestraße..."

"...And in the maze of dimly lit alleyways: a foreign bustle of people in long, flowing caftans; up and down, restlessly, in cramped ghetto strides; congealed into groups, their upper bodies bobbing to the rhythm of their thoughts; 'clarifying,' deliberate and ecstatic, mischievous and gloomy; southerners in Nordic exile attire.
The sullen facades, up to the ridge, overgrown with Hebrew script like stunted tropical plants; in every stinking backyard, a tavern, a school, a yeshiva for the most devout—the 'heavy howitzers.'"

These were the exotic figures amidst the Germans, from whose hands they had taken their passports and civil rights long before soap and delousing certificates.
The counterpart to this voluntary ghetto was, in turn, depicted by Walter Rathenau in his "Impressionen" (*Impressions*)—the city Jew who, even in an armchair and with a briefcase, could never quite shake off Asia:

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[42] A famous street in Marseille, France known for being the heart of economics and culture. - The Translator
[43] A street in Hamburg known for its redlight district. - The Translator

"Admittedly, no path is open to you today on which your unbridled ambition can run wild: as a lawyer, merchant, or doctor, one does not ascend to the curule seat[44].
The honest awareness of one's own worth is today the only thing worth striving for that a Jew can achieve: but that must also suffice - therefore, do not strive for meager honors, even if you believe you are entitled to them.
Being a wealthy Jewish banker is no disgrace in itself, but the Order of the Elephant from Honolulu or the consulate in Kamchatka can do nothing to improve that; keep within the bounds of civilized society, and you will not be surprised by the growing short-sightedness of your friends when they—who dined with you yesterday—fail to recognize you on the street today."

- pg. 14

Yet this Rathenau could also be different - when, during the November Revolt, the ghetto and the big-city Jew of the vaults, the coffeehouse literati of subversion, and the revolutionary politician of the underworld had triumphed, Asia awoke even in the Europeanized Jew Rathenau, and he blasphemed and sneered:

"There is a spark of truth in the populist political belief that a war is a judgment of God...
Nowhere has the concept of God's judgment been exaggerated to such a blasphemous degree as here: by making the Lord of Hosts, as it were, subservient to the power ambitions of the barracks, the beer garden, the courtyard pulpits, and the clubhouses...
Today, indignity is the consequence of this exaggeration, for God did not allow Himself to be dominated, and His naive blasphemers must silently and grudgingly concede that the enemies are right when they, for their part, claim an unappealable judgment for themselves without restraint..."

- "Die neue Gesellschaft" (*The New Society*), Berlin 1919, pgs. 15–16

"Irrevocable judgment," wrote Rathenau; that is, a verdict against which there is no possibility of appeal! This biting irony from the Jew Rathenau is not far behind the denigration of the heroism of the front-line soldiers as a "flight forward": does it not express a sense of satisfaction that a "divine judgment" had been carried out against the people to whom Rathenau always claimed to belong, and that they had been abandoned by God?
And at the very moment Rathenau wrote this down, his fellow Jews—those with the Order of the Elephant, the sly and gloomy ghetto Jews like Walter Mehring and Rathenau—were already sitting in the curule chairs, occupying the official seats of the highest and most prominent state offices.

Plural Patriots

At the Reich's hour of destiny, in 1918, the "patriotism" of the Jews became evident—in a single stroke, they all, not just those from the republican camp[45], turned against the Reich as well as against Austria: they turned against Germany and everything German.

[44] A foldable, transportable chair used by the nobility in ancient Greece, Rome and Europe. - The Translator
[45] The SPD and other liberal organizations. - The Translator

If ever there was a time when it became clear that the "patriotism" of the Jews is something fundamentally different from what is commonly regarded as patriotism by all non-Jewish peoples, it was in that hour of need as the entire German world collapsed.
The Jew simply does not know indivisible patriotism, but instead, for him, patriotism is something divisible—something that even exists in the plural! No people on earth can conceive of a plural concept of patriotism—all peoples know only the singular, the single concept—but the Jew can: he knows a multitude of patriotisms.
Here speaks one of them, Léon Blum; and speaking alongside him is Professor Dr. Chaim Weizmann, the "highest prince of Jewry," as the leader of Zionism and the representative of the strictest form of national Judaism.
This is what Léon Blum said—at a banquet in honor of Weizmann on December 16th, 1924, in Paris—on the topic "Jude und Franzose" (*Jew and Frenchman*):

"... I feel entirely French, and at the same time I feel Jewish; I have never noticed that there was any conflict, however slight, between these two parts of my consciousness.
I was very struck when Weizmann once said something to me that strikes me as a very profound analysis, one that applies not only to us Jews, but also to many others: namely, that among people there can very well—I won't say—be a duplicity, but in any case a predominant element, and almost always there is, of what is called national sentiment.
Belonging entirely to one country does not mean that one cannot, in other respects, feel oneself to be an integral part of another group, another human community: we can feel ourselves to be completely and utterly French without this taking such exclusive hold of our consciousness that we are left without the possibility of feeling ourselves to be an integral part of another collective group, whatever that may be- that is, we can belong to the Jewish community with heart and soul while at the same time feeling completely French.
There is no difficulty or contradiction in this: a Jew can assimilate, adapt completely, be a full-fledged Frenchman, and yet need not in any way or in any respect sever the bond that links him to the Jewish community."

- **Special Issue 1, "Antisemitismus und jüdisches Volkstum" (*Antisemitism and Jewish National Character*) from Buber's *Der Jude*, 1926, pgs. 87–88; [German] translation based on French shorthand**

These statements become even more interesting when this translation by *Der Jude* is contrasted with the one from the *Jüdische Rundschau* (No. 3, Jan. 9th, 1925, pg. 21), where we can see the sharper points—as well as the more conciliatory ones—compared:

"I was very surprised by what Dr. Weizmann told me one day that struck me as a truly profound analysis - he said that, as far as national patriotism is concerned, there can be not just a dualism, but rather a pluralism—and that this exists in almost every person.
It is true: one can belong entirely to one country and yet regard oneself as an integral part of another group; we can feel completely and wholly French, and at the same time we can profess, both physically and spiritually, that we belong to Judaism."

The Jews, then, assume that almost every person possesses a form of "plural patriotism" - what does that mean, for example, when applied to the English; are they English patriots and, at the same time, "plural patriots"?

Léon Blum spoke once more of plural patriotism at the opening of the Hebrew University in Jerusalem on April 1st, 1933:

"The opening of the Hebrew University touches both my Jewish and French hearts."

Which "plural heart," then, is supposed to beat "in almost every Frenchman"? Plural patriotism must surely be a distinctly Jewish matter, and moreover, it has been very vigorously contested by every single Jewish voice that has spoken here without exception.
However, the Jews are not in agreement regarding the balance of their patriotic plural hearts, for the Jew Hans Goslar reports the following about Leon Trotsky-Bronstein:

"A delegation from major Jewish communities, led by one of the country's most distinguished and respected rabbis, went to Trotsky and, on behalf of millions of Russian Jews, implored him to resign from his post and not to give new fuel to the antisemitic movement, which, as always and everywhere, would then be borne primarily by the poor and defenseless Jews[46] - Trotsky replied to this delegation, word for word: 'Gentlemen, I am first a Russian and then a Jew, and Russian interests demand that I remain in my position.'"

- **Hans Goslar, "Jüdische Weltherrschaft" (*Jewish World Domination*), pg. 20, Gabriel Riesser-Verlag, Berlin 1919**

Gustav Landauer took these convoluted definitions of pluralistic patriotism to the next level—he places himself first in the animal kingdom, and since Buber echoes this, one gets the feeling that Landauer was not speaking for himself alone:

"That's precisely the point—that I currently feel these non-European, Oriental, ancient tensions within me, within us Jews!...
'That humanity is the goal, and Jew or German are merely paths'—I could never say that, since viewed from the outside, the sequence is, of course: individual—people—humanity; however, from within, in my individuality, it works the other way around: there I am—to go even further back—first an animal—then a human being—then a Jew, a German, a South German—then this particular 'I.'"

- **Gustav Landauer to Julius Bab on Sept. 20th, 1913, op. cit., Vol. I, pg. 446**

[46] Incidentally, this lament by the Jews over their isolated fellow Jews, who are being destroyed by their own revolt—as well as Trotsky's response—are worthy counterparts to those Jewish "martyrs, heroes, and saints" who were celebrated in German revolutionary circles.
The picture must not be distorted here either: according to English sources, the Jewish-Bolshevik revolt claimed the lives of at least four million Russians by the executioner's hand alone, not to mention the millions who starved to death in misery: the extent to which the Jewish regime raged in the Kremlin is illustrated by the single fact that in Moscow alone, out of 1,600 churches, chapels, synagogues, monastery churches, etc., all but 25 were destroyed or closed, or are now used for secular purposes such as movie theaters, market halls, storage rooms, etc.

It seems to be the traditional fate of Judaism that one Jew always contradicts another - thus, even long before their declaration of pluralistic patriotism, Blum and Weizmann had already been vehemently contradicted by several fellow Zionists.
The Jews Holitscher and Klatzkin assert decisively that a Jew simply cannot—and must not—be a dual patriot:

"It is hard to understand how one can be a Zionist and yet not want to go to Palestine: if you are a Zionist, your place is not in Europe, not in America, but only in Palestine.
Zionists in the Diaspora sometimes strike me as members of a scientific society, an association of amateurs equipping an expedition to the South Pole."

- **Arthur Holitscher, "Reise durch das jüdische Palästina" (*Journey Through Jewish Palestine*), pg. 123, S. Fischer Verlag, Berlin 1922**

"And we must say even more: that a Jew loyal to his people can be only a Jewish patriot, and no other."

"Only with the half-measures of Jewish assimilation, as we know, could this absurdity take hold: we are Jews and German, French, etc., patriots - yet even many national Jews lag behind the assimilators on this dangerous terrain, and likewise cling to that clever, miracle-working formula, which is supposed to resolve the awkward problem of dual loyalty—loyalty to one's ancestral people and loyalty to one's adopted fatherland—so smoothly and favorably.
It is, in essence, the same half-measure, with only some being half-assimilators while others are half-nationalists, and they converge where principled clarity is inconvenient: their common ground is the sore spot of patriotism."

- **Jakob Klatzkin, "Krisis und Entscheidung im Judentum" (*Crisis and Decision in Judaism*), pgs. 173–174, Berlin 1921**

Both men had countless Jewish followers who declared even more decisively and defiantly just how incompatible Zionism, national Judaism, and the national sentiment of the host peoples are:

"If a Jewish assimilator declares himself to be Czech, he immediately adds (just to be safe): 'There is no such thing as a Jewish nation, after all.' — Just think through this downright cosmic [comical?] audacity!"

- **Max Brod, "Im Kampf um das Judentum" (*In the Struggle for Judaism*), pg. 81, Vienna-Berlin 1920**

"Furthermore, we do not wish to don any other 'nationality' as a mask."

- **Theodor Herzl, "Fünfte Kongreßrede vor den Zionisten" (*Fifth Congress Speech to the Zionists*) on Dec. 27th, 1901, "Zionistische Werke" (*Zionist Works*), Vol. I, pg. 445, 3rd ed., 1934**

"We are Jews, and nothing else: a nation among nations."

- **Dr. Chaim Weizmann, in the pamphlet "Groß-Britannien, Palästina und die Juden" (*Great Britain, Palestine, and the Jews*)**

"No one would claim that the son of a Japanese or an American Indian can be considered English simply because he was born in England: the same applies to the Jews."

- ***Jewish World*, London, Sept. 22nd, 1915**

"You cannot be English Jews; we are a race of our own, and only as such can we survive.
Our distinctive trait is the Hebrew character, and this is fundamentally different from that of the Englishman."

- **Gerald Soman, President of the "World Jewry Fellowship," in his official manifesto of January 18th, 1935**

"In 1933, we offered the German Jews an opportunity to unite, but they replied that we should mind our own business; they said they felt like Germans who happened to be Jews.
I, however, am a Jew who is an American: I was a Jew before I was an American, and while I have been an American my entire life—64 years—I have been a Jew for 4,000 years."

- **Rabbi Stephen Wise in Cleveland, USA, June 1938**

"I was born in Hanover, where my paternal ancestors had lived for two hundred years: I have remained attached to this spot on the face of the earth my whole life.
I know there are more beautiful countries and more benevolent people, but this was my country and my destiny - and so I loved it, to the point that even the hatred was love.

From an early age, I saw myself as the intersection of several conflicting circles, for my ancestors were diverse in blood and race; ...and diverse as well in religion and worldview.
I could say neither that I was a Jew nor that I was a German, and if I were confronted with such a 'problem' today, I would feel the same distress as the children in France playing 'jeu de bateau'....
I knew little about Judaism until well into adulthood... Yet my development took the opposite course from that described by Jakob Wassermann: there came a point when I wanted to break away from Germanness and be nothing but a Jew.
I cannot analyze here what driving forces led to this, but the ultimate deciding factor was likely this: it was in my nature to feel more at home where I was needed more."

- **Professor Theodor Lessing, the defiler of German military honor and slanderer of Reich President Hindenburg, on the topic of "Jüdisches Schicksal" (*Jewish Destiny*) in Special Issue 3, "Judentum und Deutschtum" (*Judaism and Germanness*), 1926, published by Buber's *Der Jude***

"The focus of the campaign [for the national home in Palestine] has shifted to London." — [At dinner with the Jewish financier and politician Samuel Montagu.]

"Kosher cuisine served by three liveried servants; after dinner, I presented my case in the smoking room, and I gradually won him over.
He [Samuel Montagu] *confessed to me—in confidence—that he felt more like an Israelite than an Englishman.... He would settle in Palestine with his entire family; he envisions a great Palestine, not the old one..."*

- **Theodor Herzl's "Tagebücher" (*Diaries*), Volume I, pgs. 317 and 321–22, 2nd edition, Berlin 1934**

More Israelite than Englishman—that is how a politician in England described himself: there can therefore be no doubt as to his purely English politics....

"On June 21st, 1896 [in Constantinople]*, at the home of Davout Efendi [a high-ranking official of the Sultan] - Efendi, in my opinion, was the most impeccable of all the officials I have met so far: I am proud that he is a Jew, for the Sultan has no more loyal official.*[47]
He [Davout Efendi] is with us at heart, but must be careful not to show it; he believes it is possible that one day we will achieve our goal [in Palestine] if Turkey is 'sera dans la déche, et si vous dorez la pilule' [if Turkey is in a bind]*—namely, if we establish the state as a vassal state.*
He promised me he would be at Tewfik's—the Minister of Foreign Affairs—today when I arrive; he said it should look as if we do not know each other."

- **Herzl's "Tagebücher" (*Diaries*), Volume I, pg. 441**

Herzl introduces even more of these "plural patriots," and each one is a prime example in his own right, one outdoing the other - their portraits need no further embellishment:

"At dinner [on October 15, 1898]*, in addition to Danusso, Lionel Bey Bondy was also present—the ad hoc correspondent for the 'Neue Freie Presse'* [Vienna]*, a Jewish-Bohemian Levantine of the Catholic faith in Turkish service..."*

- **Herzl's "Tagebücher" (*Diaries*), Volume II, pg. 174**

"Last night, on June 16th, 1900, I traveled from Vienna to Mühlbach to visit Vámbéry... I met one of the most interesting people in this limping 70-year-old Hungarian Jew, who doesn't know whether he is more Turkish or English, writes in German, speaks twelve languages with equal perfection, and has been familiar with five religions, in two of which he served as a priest...
He immediately placed his full trust in me and told me on his word of honor that he was an English and Turkish secret agent; that his professorship in Hungary was [merely] *a front, after it had long been a torment in the midst of an antisemitic society...*
Through Disraeli, he became an agent of England; in Turkey, he began as a singer in coffeehouses, and a year and a half later, he was a close confidant of the Grand Vizier."

- **Herzl's "Tagebücher" (*Diaries*), Volume II, pgs. 458–459**

[47] In the next sentence, the "loyal Jew" is immediately exposed as a traitor to the Turkish cause.

This is a wealth of evidence for the existence of "plural patriots" and, at the same time, for the nature and character of such multi-hearted patriots—enough, one would think.
Representatives of this type who had—and still have—nothing to do with Germany have been deliberately selected, which should enhance the evidential value; as a final example, however, let us present the quintessential "German" Jew as seen by the French journalist Georges Suarez, if only because what is stated in the first paragraph applies, sooner or later, to all plural patriots in their respective countries:

"Emil Ludwig Cohn was a 'German' in Stresemann's time, but is now a 'Swiss' in Hitler's time; tomorrow he will be anything else, provided he is—properly paid for it!
What is one to make of a deserting 'German' who has the audacity to describe Hindenburg's life! Hindenburg is a great figure of his country who does not deserve the gross insult of being admired by a man who has betrayed all his duties as a citizen, as a soldier, and as a writer; it is shameful that this despicable fellow—without talent, without refinement, and without personality—is allowed to present himself to the French public as a champion of military virtues..."

- *La Presse*, March 10th, 1935

Emil Ludwig Cohn is just one example of Jewish mimicry in the intellectual and cultural spheres, and of the subversive activities and influence exerted under its cover, just as Davout Effendi, Lionel Bey Bondy, and Vámbéry are exponents of the political sycophancy that has flourished as a result of Jewish emancipation.
The national newspaper *Der Eidgenosse*, Lucerne[48], May 22nd, 1936, has aptly boiled this entire problem down to its simplest form:

"A Swiss citizen cannot become foreign minister in the Soviet Union, but a Jew, Litvinoff-Finkelstein, can.
A Swiss citizen cannot become prime minister in France, but a Jew, Léon Blum, can.
A Swiss citizen cannot become a member of parliament or a judge in any country, but a Jew can: the main problem of the entire Jewish question lies in these opportunities that Jews enjoy among other nations."

The Zionist Nordau—Südfeld has given the following response to all pluralistic patriots of the ilk of Blum, Grumbach, and their comrades:

"It is not to be expected that they (our Christian compatriots) will deny us our love of country because of Zionism - to whom, then, should they direct this accusation: to the Jews who go to Zion? These Jews do not claim to have found a homeland in their country of birth; they do not hypocritically feign loyalty, but openly profess their feelings."

- Dr. Max Nordau, "Der Zionismus und seine Gegner" (*Zionism and Its Opponents*), lecture delivered in Berlin, published by the Zionist Association for Germany, no year of publication, pg. 22

"I met a young hakham [Jewish scholar] from Little Russia, an enthusiast with passionate, dark, radiant eyes, who cheerfully cited to me the scriptural texts on which his belief [in the restoration of Palestine]

[48] A city in Switzerland. - The Translator

was based, alternately referring to the Torah, the Prophets, the Talmud, Maimonides, and the liturgical prayers, and demonstrated to me with the utmost erudition that a true Jew could have no other homeland than Palestine."

- **Anatole Leroy-Beaulieu of the French Institute, a Catholic, in his defense of the Jews, "Die Juden und der Antisemitismus, Israel unter den Nationen" (*The Jews and Anti-Semitism, Israel Among the Nations*), authorized [German] translation by Carl Vincenti, Published by the *Freies Blatt*, Vienna 1893, pg. 324**

For Fascist Italy, for which a Jewish state bordering the Mediterranean creates an entirely new situation, Paolo Orano, a university professor and member of the Fascist Chamber, has drawn the inevitable conclusions:

"To what excesses will Judaism—which has succeeded in inciting Europe in a short time—be capable once it possesses a state guaranteed by Great Britain...!
...Jewish flags, legations, consulates, commercial attachés, and citizens of Israel as guests in Italy..."

- **"Gli Ebrei in Italia" (*The Jews in Italy*), Anno XV[49] [1937], pg. 164**

Following the discussions of this book by Orano, a Jewish newspaper published in Milan, *Davar, Zeitschrift für Kultur, Kunst und Aktualität*, went remarkably far in a report on a festival commemorating the Revelation at Sinai: the Jewish people received the Law of Moses through their patriarchs, yet this law should be disseminated among all peoples, for the alleged Jewish exclusivity is an invention of the slanderers of the Jewish people.
The article culminated in the declaration:

"Despite internal uncertainty and external hostility, Israel will continue its history with the Law of Moses and for the sake of this law."

Mussolini's *Popolo d'Italia* addressed this veiled declaration of war:

"This article is an act of sincerity that we hold in very high regard and which we prefer to the convoluted polemics and the arguments that go nowhere on this subject.
Anyone who identifies as such [as a Jew] not on the basis of his religion, but on the basis of his race, deserves praise, not censure: this Jew feels that he belongs to a different 'people' that has had and will continue to have 'its own history' and that has never intermingled with other peoples - by equating religion with race and race with religion, Israel has protected itself from 'contamination' by other peoples.
Israel's relations with the other peoples with whom it came into contact have been described in a very vivid manner by Dr. Samuel Hirsch Maguiles, the former rabbi of Florence: he asserts that the Jew's relationship to other peoples is like that of oil to water—it does not mix with the water.

[49] The calendar system used by Mussolini's government, referring to Year 15 of the Fascist system. - The Translator

The example of Israel is thus a successful model of racial policy that has existed for millennia, and is a highly admirable phenomenon - in any case, however, the Jews have no right to complain if other nations also pursue a racial policy."

- *Popolo d'Italia*, No. 169, June 19th, 1937

Today, the nations—and the Jews no less!—are paying the price for the great historical, political, and racial error with which the 18th century came to a close: that error of misunderstood humanity, equality, and freedom, which opened the gates of the ghettos in Europe and America to grant them social and civic equality (in 1787 in the United States, in 1789 in France, and in the following decades throughout Europe, including Prussia on March 12th, 1812).

The Misguided Liberation of the Jews

Emancipation labeled the Jews as French, American, English, German, and so on, but this citizenship did not become a civic quality; instead, it only remained on paper—albeit officially certified.
The Jews contributed nothing to this certification; indeed, they could not—the Jews least of all.

"In the liberal state, the Jews had to view the state as the ultimate reality.
Since the days of their freedom, there had been no other state for them, and conversely: this state could only emancipate Jews who disguised themselves and who denied—or were forced to deny—their own national identity, and who therefore gradually forgot it."

- Joachim Prinz, "Wir Juden" (*We Jews*), pg. 35, Erich Reiß-Verlag, Berlin 1934

Nordau-Südfeld, who admittedly developed the Jewish art of denigrating all positive achievements in every field to a level of virtuosity and turned it into a lucrative business, nevertheless saw the truth once when he denounced the emancipation of the Jews as the great error in the Jewish question:

"I must utter these painful words: the nations that emancipated the Jews have succumbed to self-deception regarding their feelings.
To have its full effect, emancipation had to be accomplished in the hearts and minds of the people before it was enshrined in law - but that was not the case!
The opposite was true, for the history of Jewish emancipation is one of the most remarkable chapters in the history of European thought: Jewish emancipation is not the result of the realization that one had gravely wronged a people [?]*, that one had inflicted horrors* [?] *upon them, and that it was time to atone for a thousand years of injustice, but was solely the result of the straightforward, geometric mode of thought characteristic of 18th-century French rationalism."*

- pg. 24

"From the Declaration of the Rights of Man, the rigid logic of the men of the Great Revolution deduced the emancipation of the Jews... And so, in France, equal rights for the Jews were proclaimed, not out of a brotherly feeling toward the Jews, but because logic demanded it; public sentiment even resisted this, but the philosophy of the Revolution demanded that principles be placed above feelings.

Forgive me for using this expression, which carries no implication of ingratitude: the men of 1792 emancipated us out of a commitment to principles!"

- **"Protokolle des 1. Zionistenkongresses" (*Minutes of the First Zionist Congress*), 1897, in Basel, pgs. 24–25, published in Prague in 1911**

However, the Jews were not quite as uninvolved in the French Revolution as Nordau-Südfeld portrays them here, as the *Jewish Encyclopedia* and the *Archives Israélites* attest to this:

"As early as the beginning of the National Assembly [1789]*, Jews had joined the National Guard in Paris, Strasbourg, Nancy, and Bordeaux; they were active in the various parties and political clubs (Jacobins, Feuillants, etc.) and were also involved in journalism in support of the R.* [Revolution] *(according to Salkind Hurwitz)."*

- ***Jewish Encyclopedia*, Vol. IV/1, col. 1429, Berlin 1930**

"...they [the Jews] *have given gods and religions to the whole world; they are the creators of eternal morality, they are the fathers of the famous motto of* [17]*89; indeed, they created liberty, equality, and fraternity long before Christianity, which is merely a phase and another aspect of Judaism. That is their eternal nationality; those are their titles of nobility..."*

- **Alexandre Weill, *Archives Israelite*, Vol. 1862, pg. 622**

The frequent denial of Jewish involvement in the French Revolution—its origins, ideas, and goals—is countered by too many cynical and authoritative self-testimonies from Jews regarding Jewish authorship and participation in all the revolutions that shook countries and peoples for Nordau-Südfeld's account to be regarded as anything more than a lawyer's trick - the *Jewish Encyclopedia*, for example (Vol. IV/1, Berlin 1930), provides a detailed account of Jewish participation in the following revolutions: Prussia 1848 (col. 1431), Austria (col. 1432), Hungary (col. 1434), Russia 1905 (col. 1437), and Russia 1917–18 (col. 1440 ff.).
However, the decisive question here is not so much the authorship of the liberal ideas of universal human rights, but rather what the Jews have made of them and shaped them into for their own purposes - in this regard, Dr. Gustav Krojanker ("Zum Problem des deutschen Nationalismus" [*On the Problem of German Nationalism*], *Jüdische Rundschau*, Berlin 1932) goes decidedly further and more accurately than Nordau-Südfeld, who has nothing but scathing derision for the idea of emancipation:

"Emancipated Jewry did not invent this [liberal] *idea, but it was tailor-made for its needs. The Jew understood the concept of freedom as freedom from the binding community to which he belonged by virtue of his blood, making him now only accountable to his private God and his private conscience. He also understood the concept of equality primarily as equality with his surroundings: he does not ask whether there is a homogeneous substance here that would give equality its meaning and legitimacy, for the equality of universal human rights, whose abstract ideal—justified in and of itself—became unjustified when it believed it could thereby abolish the natural differences arising from organic growth.*

Finally, for him, the concept of humanity stood in sharp contrast to political thought in general, for all politics is based on power, yet the idea of power contradicts the humanitarian ideal of a society founded on contracts.
Power is [from a Jewish perspective] *evil par excellence, and nothing could better correspond to the Jewish situation in its powerlessness—which, however, lay less in the objective situation than in the subjective perception of its people—than this idea, which seemed to abolish power just as it had previously abolished the differences among human communities.*
Among the Jews, then, the liberal idea took on its purest [? more accurately: most extreme] *form, though it would be more accurate to say that it was exaggerated and distorted...”*

- pgs. 12–13

The exaggeration and distortion of the liberalist idea led in a straight, geometric line—as Nordau-Südfeld seems to suggest—to Marxism and from there on to communism.
Weill claims that the liberalist idea sprang from the Jewish mind; it was also shaped by Jews, and liberalism thereon became their shield.
Even if the term “liberalism” itself was not coined by a Jew, it arose from a Jewish intellectual tradition and worldview—one of humanity and equality, of completely unfettered freedom, of “collectivism,” and of a global citizenship grounded in universal human rights.
In the hands of Jewry, liberalism became a pawn of their socialist ideas for the universal betterment of the world, which, through the unrestrained expansion of freedom for all and for everything, led the liberalist idea to culminate in world Bolshevism.

“Luftmenschen”[50] and “Pfeffer Europas”[51]

The idea of liberalism, whether of Jewish origin or not, was what the Jews had been lacking—while emancipation had served as their springboard, liberalism became for them the means of intellectual, cultural, and political penetration and, thereby, the dissolution of nations in a modern form.
Liberalism, above all, was and remains for them the means to urge, drive, or even force the development of nations and eras in accordance with their own vision and goals - it was Holitscher who made the remarkable admission regarding the Jewish force at work in Russia, in Bolshevism:

“To feel and assert themselves as a nation, the Jews did not need, like Antaeus[52], contact with the soil of their homeland: they are powerful enough as a unity even in the Diaspora.
Scattered across the globe, they have remained the salt of the earth, and humanity is more flavorful because of them: they are the leaven of progress.
The history of the great movement originating in Russia bears witness to their presence, to the mission of their surging power.”

[50] A Yiddish term, literally being “people of the air”, referring to a contemplative dreamer with no steady job or income - it will be translated here as “daydreamer”. - The Translator
[51] Referring to a phrase used by the Austrian Jew Emil Ludwig about the Jews being the “spice of Europe”, which is later referenced in this subchapter. - The Translator
[52] A Greek mythological figure who was invincible as long as he remained standing on the earth; he was defeated by Hercules during his Labors. - The Translator

- **Arthur Holitscher, "Reise durch das jüdische Palästina" (*Journey Through Jewish Palestine*), pg. 5, S. Fischer Verlag, Berlin 1922**

Merely salt and leaven? Even before the viscous Soviet-Jewish leaven of so-called progress poured over Europe and the world, Emil Ludwig (Cohn) had chosen a far more drastic image:

"I do not consider the Jews to be the salt of the earth, but rather the spice of Europe!
Since they have simultaneously fostered all the national cultures in which they lived, their European sensibility cannot endanger the concept of the nation-state anywhere - above all, an idealistic devotion—the kind that otherwise animates only young nations—makes them pioneers, and in the recent revolutions, it has proven itself just as much [!] *as in the new Palestine.*
If they avoid arousing the jealousy of their hosts through official leadership, they can play a decisive role in shaping the century's development toward Europe."

- **Emil Ludwig Cohn, "Die Sendung des Juden" (*The Mission of the Jew*), Special Issue 1, "Antisemitismus und jüdisches Volkstum" (*Antisemitism and Jewish National Character*) from Buber's *Der Jude*, 1926, pg. 132**

This might seem like a revelation, but it is merely confirmation: it is the confirmation of how "the Jew is always boundlessly confused"—in Cohn's view, the Jew is suddenly, once again, a European, yet as Arnold Zweig had already asserted: "The Jew is not a European."
Today one way, tomorrow another, as the mood happens to strike - in this light, the acknowledgment of the Jews' proven worth in recent revolutions is decidedly more valuable, even if, for example, England is likely to hold the opposite view regarding the nature of that proven worth in the Palestine experiment.
In view of the immense suffering that the Soviet-Jewish revolution has inflicted upon the Russian people—and more recently upon Spain as well—this delusional pride in the Jews' track record is surely the most brazen cynicism that has yet been expected of a much-talked-about humanity: the wise admonition to exercise modesty, to engage in cautious political camouflage and behind-the-scenes maneuvering is most remarkable!
Jews, the spice of Europe—that is perhaps the most memorable image a Jew could have conceived of Judaism!

The Jew Holitscher created the counterpart:

"Whoever had been fortunate enough to have the fundamental experience of taking in Soviet Russia with heart and mind could not help but become acutely aware, in Karlsbad [at the 12th Zionist Congress]*, of the striking parallel between Moscow and Zion."*

- **Arthur Holitscher, "Karlsbad vor Palästina" (*Karlsbad Before Palestine*), *Die neue Rundschau*, Berlin, Nov. 1921 issue, pg. 1159**

As for Cohn-Buber's bold assertion, however, that the European sentiment of the Jews in no way endangers the idea of the state, Jews themselves should provide the answer - first, Professor Theodor Lessing:

"There is a national soul, but there is no such thing as 'rational spirituality': the spirit cannot be national, any more than truth, justice, and morality can be, for if there were two different truths, then there would be no truth at all - Judaism is therefore entrusted by European philosophers and sociologists with the mission of becoming the bearer of such 'values,' which are independent of soil and landscape and which constitute the spiritual nobility of a humanity grounded in pure reason.
Each generation rediscovers this role as mediator and intermediary anew, and it has been proclaimed millions of times in all fields that the Jew has the mission in world history to preserve that which lies 'between people.'
The fate of Jewish people has always been one of some kind of mediatorship, intermediarieship, or agency; this mediating role extends from world religion, international socialism [Marxism] and communism down to logic, epistemology, and linguistics; to politics and diplomacy; to theater and journalism; to transportation technology and horse breeding; to chess and brokerage.
Time and again, what 'hovers, as it were, above the earth' is seized upon: the Jew becomes the representative of the spiritual destiny of 'humanity par excellence', and he also becomes a kind of symbol of its spiritual destiny."

- **Lessing, "Jüdisches Schicksal" (*Jewish Destiny*), op. cit., pg. 14**

What a conglomeration of a "mission"! From trade to communism, his goals hovering above the earth as the spiritual destiny of all humanity, embodied, of course, in the Jew, the stranger to the land and detached from the soil!
The spirit of Ahasver—restless and always fleeing from himself: the Jew "embraces" nothing national, nothing racial, nothing rooted in the soil, for he is always independent of it; his spirit always hovers above the soil, unbound to the earth, above all borders, unbound to any land.
This is the ultimate threat to any concept of the state, for the prerequisite of the concept of the state is the renunciation of a state of limbo: it is the bond to the soil, the land, and the people, and whoever denies this bond is the enemy of the concept of the state, whether that state be an imperial or democratic monarchy, a confederation of states, or a republic.
Buber rightly sees in such a bond the primal source of all culture, yet he must resign himself to the realization:

"A national art needs soil from which it springs, and a sky toward which it blossoms: we Jews of today have neither, for we are the slaves of many lands, and our thoughts soar toward different skies, yet in the deepest recesses of our souls, we have neither land nor sky.
We have no homeland to nurture our hopes and steady our steps, and we have no national sun to bless our states and gild our days."

- **Martin Buber, "Von jüdischer Kunst" (*On Jewish Art*) [1901], in his collected essays and addresses, "Die jüdische Bewegung" (*The Jewish Movement*), Vol. 1, 2nd ed., pg. 62, Jüdischer Verlag, Berlin 1920**

Even without a homeland, without a foothold, hovering above the soil and among the nations, this people presumes that it is permitted—indeed, that it is obligated—to shape and mold the spiritual destiny of its host nations and the character and stance of their culture! Where else would such presumption be found?

"The life of the Jewish daydreamer... is anything but economical in its use of energy."

- pg. 83

Nowhere else in the world are there people who simultaneously suffer such hardship and indulge in such intellectual luxury. (Buber is referring to the Jews' constant "thinking," their overthinking even of the most trivial things, which are "steeped in a wealth of sophistical reflections"!)

"The daydreamer is the true man of luxury."

- pg. 84

"There is, indeed, ceaseless intellectual labor here, but it is distorted, rigid, sick, eccentric, detached from reality, unproductive, inhuman - to influence it, to heal it, to reshape it is the great challenge."

- pg. 85

"I do not know whether one may claim that all this pathological Jewish spirituality will also be done away with, that the Orient will heal this degeneration of an Oriental trait."

- pg. 86

Further, on pg. 87, Buber even speaks of his people as "the most gravely ill of all nations." (Martin Buber: "Die jüdische Bewegung, Ges. Reden und Ansprachen" [*The Jewish Movement, Collected Speeches and Addresses*], Vol. 1, pgs. 82–86; Berlin 1916.)
This is devastating for all Jews and disarming even for all their democratic patrons—for who among the cultured peoples of Europe would wish to grant such an irreparably ailing, inhuman Oriental irresponsible influence? How can a people that presents itself as so intellectually defective presume to shape the intellectual, cultural, and even political face of the world according to its eccentric, unrealistic whims! Such "luxury people" are a burden to all nations.
Buber, who has painted this truly terrifying picture of a Judaism that is rotten and decaying at its core in such vivid detail, is joined by Max Brod with an image no less powerful:

*"**Precisely because I regarded cosmopolitan, universal sentiment as an essential characteristic of Jewish identity**, it must be my desire to concentrate this identity at a specific point on the globe, to give it a tangible form, and in this way to transform it from a state of dissolution and decadence into a real, visible force."* [Emphasis in the original text.]

- Max Brod, "Im Kampf um das Judentum" (*In the Struggle for Judaism*), 1920, pg. 39, op. cit.

The state of limbo projected by Professor Lessing is encountered even more frequently in analyses of Jewish identity - this is also the case in Buber's "*Der Jude*" where (1916/17, p. 385) the Jew A. Robinsohn, in a commemorative article titled "Priester ohne Volk" (*A Priest Without a People*) about Achad Haarn (= Ascher Günzberg, who died in 1927)—the founder of the Jewish secret society Bne Mosse ("Sons of Moses"), who, alongside Herzl, was the most significant leader of Judaism—wrote:

"Our [Jewish] *people have no ground beneath their feet: we Jews are a people of daydreamers!"*

Even recently, a publication of international Jewry, *L'Univers Israelite* (November 26th, 1937), confirmed the rootlessness of this people hovering above the soil, the "air-bound humanity" of the Jews:

"We [Jews] lack a proper presence in industry and agriculture, while we are in the majority in commerce—especially in retail—as well as in the liberal professions: we have become a people without roots, and many among us bear the label of 'daydreamers'..."

Theodor Lessing has already attested that this "daydreamer" mentality, which is found in no other people, extends not only—as the article lists—to the material realm, but to all areas, including the political - what this "air-headedness" means for nations and for humanity itself, into what delirium it strays, and how it measures all national character by its own rootless standards and attempts to conform to them, however—this, in turn, Professor Theodor Lessing (op. cit., p. 15) has analyzed with compelling clarity:

"It must be emphasized here with the utmost force that this 'ethereal humanity,' which lives as if on telegraph wires, does not in the least touch upon the essence of original Judaism, but merely reflects the historical reality of two millennia.

What is at work here is a development that today by no means concerns only the Jews, but is indeed the fate of every nation—first in Europe, but in the future for the entire civilized world! In Judaism, the karma [divine justice, here in the sense of a higher stage of development!] *that will come upon all people with growing internationalization and industrialization simply unfolded earlier.*

If today, in public life in Germany, France, and Russia, the Jew—as a writer or scholar—seems to play a leading role [!] *that almost exclusively benefits progressive, if not revolutionary and radical, movements* [!]*, it is simply because the masses of the people—including the German people—face exactly the same fate* [note: are meant to face!] *that the Christian millennia initially reserved only for the Jews: alienation from nature and the countryside—dispossession from the land—the blurring of tribal distinctions—the crowding into the cities.*

The industrial working class of all countries is nothing but a single Jewish community: a single, gigantic ghetto! It therefore goes without saying that the painful experiences of the Jews initially benefit the proletariat.

The German farmer harbors a prejudice against Jews because he harbors a prejudice against merchants and intellectuals; the worker, however, instinctively feels a kinship with the Jew [?]*, and we can therefore understand that Jewish intellectuals such as Karl Marx recognize only the normative, universally valid goal.*

For these international minds, the Jewish question is no longer a matter of nation, but a matter of class issues concerning labor and society; this solution would be logical if people were truly 'human beings'—that is, ***spiritual*** [emphasized in the original!] ***beings****—and not beasts… poor, food-envious beasts who will never be able to breathe the air of the abstract heights of the rational mind, who may perhaps for a moment rise into the ether of the ideal, but then are sure to fall back down again and again onto the heavy earth, where they fight one another, no different from plants, each of which would like to cover the entire earth with only offspring of its own kind, no different from animals, each of which would*

very quickly devour the rest of the world and populate the earth's surface with only its own kind, were it not for the fact that the existence of the many others sets limits...."

Once one has worked one's way through the dreadful, Judaized German used here, once one has found one's way out of the labyrinth of the most convoluted ideas, once one has dissected the profusion of thoughts, then every non-Jew is likely to stand astounded before the embellished banalities, but even more alarmed by the attacks of rootless "daydreamers" on everything that the state, the people, and the community has produced.

Perhaps nowhere else—even amid a Babylonian confusion of languages—has the identical goal of the radical Jewish revolutionaries and the Jewish intellectuals been so clearly articulated: to impose upon all peoples the same fate as that of the Jewish people, to uproot them, and to alienate them from one another and from themselves.

Whoever, after this sheer madness—which presents the dissolution of all state and human bonds and obligations and the descent into proletarianization as inevitable for European culture and ultimately for the entire civilized world—whoever, after this madness, still does not know where Judaism is headed, will only be enlightened by personal experience - here it was not just some random Jew speaking, but a luminary presented by Judaism as an authority, and a leading philosopher of religion like Buber, who today holds a special position in Palestine, exposed this attack on the civilized peoples of the world and this threat to the entire civilized world: such, then, are the constructive and positive contributions of Judaism to the reorganization of the world!

Doesn't one Jew here once again contradict another—Lessing contradicting Cohn, who claimed that the Jew does not endanger the concept of the state; can one imagine a greater threat to the concept of the state than that found in this Lessing, who identifies the entire Jewish people with his ideas?

Lessing titled this essay of his "Jüdisches Schicksal" (*Jewish Destiny*) - on the contrary: it is a universal fate—the downfall of civilized nations!

Hasn't Bückeburg-Heine's observation been proven obsolete: "You think you know the Jews, yet you know only their beards"...? In the exuberance of their triumph, haven't the Jews revealed their true selves all too clearly; didn't a certain Cohn call these "daydreamers" both the pillar of the state and yet also the "pepper of Europe"? If the Jews do not mock the "Goyim" (the foreign peoples, in the underlying, dismissive sense) to the point of frivolity, what else remains but the agenda of a race that "hates everything non-Jewish" (Klötzel), and which now intends to inflict upon all peoples the same fate that "the Christian centuries have inflicted upon Judaism"?!

Does not that deepest "mission" of the Jews resound, line by line, in eerie harmony in Lessing's work:

"You shall devour all the peoples that the Lord your God will give you; you shall not spare them nor show them mercy."

- Deuteronomy 7:16

The modern Jew has rephrased this biblical platitude more cautiously, as he speaks in a milder form of "conquering the world" and prudently assures us once again that it is "only" a spiritual conquest:

"The national Jew, on the other hand, must say: perhaps the idea of Judaism will endure forever in the realms of the abstract, as an elastic and adaptable concept—like rubber—as a bottomless and therefore

universal 'Judaism of daydreams'; perhaps our spirit is also strong enough to resist and assert itself against the national spirit of the host peoples; perhaps it is even powerful enough to conquer the world by transcending national borders and to wander among humanity as the 'naked soul' of a wondrous global people, appearing ghostlike everywhere and visible nowhere, frightening everywhere because it is at home nowhere..."

- **Jakob Klatzkin: "Grundlagen des Nationaljudentums" (*Foundations of National Judaism*), in Buber's *Der Jude*, Vol. 1916/17, pg. 611**

The nations ought to—and indeed must—guard themselves against spiritual conquest by such an eerie "spectre" that is at home nowhere! Incidentally, did we not already encounter this "spectre" in Heine and meet it again in Pinsker?
For Tucholsky, Judaism was the pineal gland; a certain Cohn spoke of the "pepper of Europe"; Achad Haam, Robinson, and Buber spoke of the "daydreaming people"; Lessing spoke of a "Judaism of daydreams," which lives fantastically as if on telegraph wires... but the Jewish journal *Jeschurun* (Vol. 8, No. 3/4) went so far as to display Palestinian arrogance:

"In the case of Jacob, it so happened that all his sons inherited that unique predisposition, that because of their number, they could simultaneously become the forefathers of a people specially and solely [!] predisposed by nature to attain perfection.
J. H. (Jehuda Hallewi = Jehuda Halevy) does not shy away from drawing the consequences from this—what we would call today his racial theory—even when he contradicts the views of our sages: Israel alone, by virtue of its inherited disposition, is capable of producing prophets—men who can enter into a special relationship with God in a supernatural way—and in the face of the king, who sees this preferential treatment as a flaw in Jewish doctrine and whom he nevertheless wishes to win over, he remains firm in his assertion that even the proselyte who has devoted his entire being to the Torah and its demands remains, precisely because he comes from a different "race," banished from this sanctuary, the most special and distinctive aspect of Israel.
He, who characterizes Christianity and Islam with a tolerance unlike anything else found in the Middle Ages, is intolerant here; he must be so if he does not wish to destroy the foundation upon which he builds his arguments.
But this is not his final word, for the Spirit is also capable of transforming nature—not suddenly, it is true, but gradually over the course of many generations: the daughter religions that have sprung from Judaism share this destiny, as they prepare the way for the messianic age.
*Israel is like the seed that, in the earth, transforms the elements into **ITS** nature* [note: "Its" is emphasized in the original text!] - *in the same way, the teaching of Moshe transforms everyone who comes after him into truth within themselves, even if it appears to be rejected by them.*
*All other nations are in the stage of preparation for the expected Messiah, who is the fruit, and of whom they will all become fruit when they acknowledge him, and everything becomes **one** tree.* [Emphasis on "one" in the original text.]
J. H. provides the solution to the second aspect of our problem in his famous analogy: Israel, the heart within the organism of humanity; through the election of Israel and the act of revelation, a special relationship between God and His people has been established…"

"But within the family of nations, Israel cannot be compared to just any organ that one might conceive of as being rendered nonfunctional: it is the heart among the nations."

- **"*Jeschurun*, Monatsschrift für Lehre und Leben im Judentum" (*Monthly Journal for Doctrine and Life in Judaism*), Vol. 8, 1921, editor Dr. J. Wohlgemuth on "Die Erwählung Israels" (*The Selection of Israel*), Issue 3/4, pgs. 93–95**

A wealth of Eastern imagery for the role of Judaism among the nations—and in any case, as effusive as it is arrogant; it is so presumptuous that no other people has ever ascribed such a role to itself, and yet, does not this intellectual Ahasverism consistently reveal what the *Jüdische Rundschau* already attributed to the great chronicler of Judaism, Israel Zangwill, the classic of ghetto literature (August 4th, 1936):

"All Jewish inner conflict permeated his own intellectual disposition: he was acutely aware of the contrast between East and West, Judaism and Europe, the ghetto and emancipation, Sephardim and Ashkenazim, and he did not always succeed in overcoming these contrasts—seemingly with ease—in a tragicomic portrayal."

One encounters this Jewish inner conflict at every turn: it turned Georg Hermann-Borchardt into a "dissident and seeker of nationality"; it led Buber to speak of Jewish nationality among the nations; it led Klötzel to proclaim the unbridled, indomitable "great Jewish hatred of everything non-Jewish"; Emil Ludwig Cohn let slip the word about Jewish "spice," and Theodor Lessing blurted out that the Jewish fate of being without a homeland or fatherland was destined for all peoples, namely in so-called world socialism; finally, Arthur Holitscher then revealed "the surprising parallel between Moscow and Zion" - only deafness or mental dullness could fail to hear this.

"The Greatest Nihilist"

Strange: if, since time immemorial, all peoples have always treated the Jews in the same way—and solely and exclusively the Jews, never other peoples—such that their hospitality turned into ill will, then the cause can never, ever have lain with all the other peoples, but solely and exclusively with the Jews: the Jew was the source of this aversion.
But the Jew is quick to offer a defense: that this was merely—and still is—the resentment and envy of the host nations toward the economic success of the Jews - however, wherever peoples have rebelled against and resisted the Jews for purely economic reasons, it was not envy or resentment, but outrage over the usurious practices and exploitation that led to the unscrupulously achieved successes which have exclusively characterized the path of Israel.
While in earlier times this gave rise to resentment and ill will, today, it is the Jews' unscrupulousness in their efforts to denationalize the host nations, and their abuse of the hospitality granted to them for their own, supposedly world-benefiting goals, that the nations defend themselves against.
Even in this challenge to national sentiment—in the assault on national character—no other people among foreign nations has ever gone anywhere near as astonishingly, as alarmingly far as Israel: herein lies the cause of the "disgust."
Even Herzl could not escape the realization that antisemitism is kindled first and foremost by the Jews themselves:

"The Jewish question exists wherever Jews live in significant numbers, and where it does not exist, it is introduced by Jewish immigrants. [!]
We naturally move to places where we are not persecuted, whereupon our arrival then gives rise to persecution - this is true, and it must remain true everywhere—even in highly developed countries (as evidenced by France)—as long as the Jewish question has not been resolved politically.
The poor Jews are now bringing antisemitism to England; they have already brought it to America."

- Theodor Herzl, "Der Judenstaat" (*The Jewish State*), pg. 25, op. cit., Vol. I

For Herzl, therefore, there is only one bearer of antisemitism: the Jews themselves; moreover, these insights of Herzl's are highly relevant today, for they anticipate the answer to the cheap Jewish insinuations that "antisemitism is an export of National Socialism!" - Herzl proves beyond a doubt that the export and import of antisemitism are exclusively from a Jewish domain.
Time and again, the thesis that the Jew himself is the bearer of antisemitism is found in the writings of Herzl, the "Prince of the Jews":

"I consider… the assimilation of the Jews, even through prosperity, to be unlikely: in countries currently plagued by antisemitism, people will agree with me, while in others, where Jews are currently enjoying prosperity, my fellow Jews will presumably contest my assertions most vehemently; they will not believe me until they have once again been afflicted by antisemitic persecution.
The longer antisemitism is delayed, the more fiercely it must erupt: the infiltration of Jewish immigrants, drawn by the apparent security, combined with the rising class movement of the native Jews, will then have a powerful synergistic effect and push toward an upheaval; nothing is simpler than this logical conclusion."

- Theodor Herzl, op. cit., p. 28

Herzl thus repeatedly saw the primary cause of antisemitism in the Jews themselves, in their increasing penetration into foreign national communities.
He, too, only incorrectly saw the secondary cause in the ascent of the Jews, rather than in the devious paths leading to such a rise - the primary cause is the decisive one, that even there, it was not and is not the number of Jews per se that ultimately strikes the host nations as so unpleasant, to the point of causing discomfort, but rather the dark sides of their character, the particular traits and peculiarities of this encroaching, intrusive people, that becomes all the more conspicuous as their numbers grow than when they are few and far between, and that eventually becomes so conspicuous as to provoke self-defense and resistance.
Incidentally, to the particular delight and honor of Western pro-Jewish democrats, Herzl emphatically stated:

"The peoples among whom Jews live are, without exception, either bashful or brazen antisemites."

- Ibid., pg. 36

One might forgive this brazenness in an upright champion of his people, but in any case, it is illogical in light of his own explanation of the main cause of antisemitism, as Herzl would have dealt with rebellious and criminal foreigners—both in terms of land and race—with the utmost severity in his Jewish state; "the bashful antisemites," however, carry the worse accusation of hypocritical, dishonest friendship toward the Jews.
Herzl himself also provided the rationale for the antisemitism of all peoples and at all levels:

"The first reason is that, over the long course of persecution, it has become impossible for us to be absorbed without a trace.
We remain discernible; we are a group—a historical group of people who are recognizably united and share a common enemy—and that seems to me to be the sufficient [!] definition of a nation.
I do not require the nation to share a common language or completely identical racial characteristics, since this very straightforward definition already suffices for the nation: we are a historical group of people who are recognizably united and held together by a common enemy - that is who we are, whether we deny it or not, whether we know it or not, whether we want it or not."

- **Theodor Herzl, "Gesammelte Zionistische Werke" (*Collected Zionist Works*), "Rede in der Österreichisch-Israelitischen Union 1896" (*Speech at the Austrian-Israelite Union in 1896*), Vol. I, pg. 125**

Herzl saw this common enemy in so-called antisemitism, particularly that of earlier times, asserting "that the sins of the Middle Ages are now coming back to haunt the European peoples" (ibid., pg. 37) - this is likely just as questionable an argument as the insinuation that "superiority in financial affairs" also stems from this "persecution," because it "forced the Jews into it in the Middle Ages."
What Herzl attributes to the Middle Ages—this superiority in financial affairs—was neither a characteristic unique to the Jews of that era nor a discovery of that time, for all the nations that hosted the Jews have had to suffer this undoubted superiority in financial matters rather than in creative labor from the very first days of exile; the fact that this superiority did not manifest itself in diligence and integrity in business conduct, but rather in unscrupulousness, in vile forms and methods of parasitic enrichment unrelated to labor—it was this that gave rise to the "persecutions," the popular trials of the defrauded and the disillusioned.
This, too, was a defense rooted in national motives: a revolt against plunder by those alien to the land and the people.

"The age of national thought sought to understand antisemitism as a socio-psychological phenomenon rooted in our situation as a people within a people.
Antisemitism is recognized as a normal counter-reaction as soon as our existence in exile is understood as a national aberration - Pinsker gave the deepest expression to this insight when he said that:
'This ghostly apparition of a walking dead man, a people without unity or structure, without land or ties, which no longer lives and yet walks among the living; this strange figure, which has scarcely an equal in history, which has no model and no likeness, could not fail to make a peculiar, alien impression on the imagination of the nations.

If the fear of ghosts is something innate and finds a certain justification in the psychological life of peoples—is it any wonder that it also asserts itself to a high degree in the face of this dead and yet living nation?'"

- **Jakob Klatzkin, "Krisis und Entscheidung im Judentum" (*Crisis and Decision in Judaism*), pgs. 89–90**

We already encountered the pseudo-tragic specter in Heine - the Jews call it fate, while the non-Jews call it: guilt!
A people has become a curse upon itself and upon its host nations, not because of any fault on the part of the host nations, for the immigrant Jew has shown no understanding and even less respect for the foreign folkways, the indigenous culture, the political independence, and the right to a life of their own and to their own will of his host nations.
This has been repeated consistently among all peoples: far more than the Jew has suffered from himself, the peoples have suffered from the Jew!
The Jew, however, sees for the most part only "the Jewish fate," and in tracing his "enigmatic existence," he consistently seeks it in his uprootedness - Buber, however, was not content with this, and so he speaks (in "Drei Reden über das Judentum" [*Three Speeches on Judaism*]) of a—discovery:

"This young person, touched by the shudder of eternity, experiences within himself the idea of such a thing as permanence, and he experiences it even more starkly and yet more secretly at the same time, with all the simplicity and all the wonder that surround the self-evident when it is beheld, in the hour when he discovers the succession of generations, beholds the line of fathers and mothers that has led to him, and realizes all that has led to him through the coming together of people, through the flowing together of blood—what celestial dance of conceptions and births has summoned him forth.
In this immortality of the generations, he feels the communion of blood, and he feels it as the previous life of his self, as the continuity of his self in the infinite past; added to this, spurred on by this feeling, is the discovery of blood as the root-like, nourishing power within the individual—the discovery that the deepest layers of our being are shaped by blood, that our thoughts and our will are colored by it to their very core.
Now he finds and feels it: the environment is the world of impressions and influences, and blood is the world of the insusceptible, unalterable substance that absorbs them all into its content and shapes them into its form: now he no longer feels that he belongs to the community of those who share with him the same constant elements of experience, but to the deeper community of those who share the same substance with him.
Once he derived his sense of belonging from external experience; now it comes from internal experience... The past of his people is his personal memory, while the future of his people is his personal task."

- **Martin Buber, "Drei Reden über das Judentum" (*Three Speeches on Judaism*), pgs. 18–20, Literarische Anstalt Rütten & Loening, 1911**

"If the unalterable substance [see above] can nevertheless become a reality for the Jew, it is precisely because ancestry does not merely signify a connection to the past; it is because it has placed something within us that never leaves us at any moment of our lives, that most intimately determines every tone and

every color in our lives, in what we do, and in what happens to us: blood as the deepest layer of power in the soul!"

- pg. 22

"In those most quiet of hours, when we reflect on the inexpressible, we feel a deep ambivalence in our existence—an ambivalence that seems insurmountable to us as long as we have not yet made the realization that our blood is the formative force in our lives our own living possession."

- pg. 25, op. cit.

Here, Buber has solved the "profound mystery of Jewishness" woven and widely propagated by the Jewish people as a whole, and in doing so, he has also found the ultimate answer to the question: where does this eerie intolerance and this defiant arrogance of the Jew come from, he who, everywhere a vanishing and most insignificant minority, seeks to help shape the face of nations and eras; he, the eternally restless and rootless daydreamer, in whose blood Asia cries out?
Even though rootless himself, the Jew recognizes in his blood that which is rooted, that which anchors him to Asia; he recognizes in his blood the nourishing power that becomes, for him—the people of daydreamers—a fermenting force that drives him toward unfolding and shaping, and which overflows so that the distance and strangeness of his Asian ancestral homeland drip from his mouth "in every tone."
The Jews' outcry against the scientifically substantiated findings regarding racial differences now appears truly grotesque when this very race of "daydreamers"—of all races—advocates the — — superiority of its own, the Jewish race, with such offensive arrogance, when they can only substantiate this alleged superiority with nothing other than biblical references to "the chosen people"!
The grotesque escalates into tragicomedy when this race of Asian "ethereal beings," invoking a divine mission, claims intellectual, cultural, and even political dominion over all peoples and races!
Those who, as a foreign people and a minority, have been granted asylum, ought to exercise restraint, modesty, and self-discipline; boundaries have been drawn for them that they must not cross—not even then, and certainly not when they have been granted citizenship rights, for this right is bound up with the duty to conform—a duty that, admittedly, the past century has distorted into both a tendency and an urge toward assimilation.
The suffering of one became the suffering and endurance of the others: humanity must pay for the error of assimilation from days gone by—which, in the name of sentimental humanitarianism, allowed the "Asian hordes" to invade its cultural world and political life—with the temporal triumph of inhumanity - this is the much-discussed positive, constructive contribution to the much-heralded reorganization of society through the establishment of a socialist (Marxist) society.
Since emancipation, peoples of different cultures have increasingly become test subjects for the Jewish belief in redemption - this is how the Jew Josef Kastein—recommended by Rowohlt Publishers as a gifted interpreter of tradition and scholarship—concludes his "Geschichte der Juden" (*History of the Jews*) Berlin 1931:

"The non-Jew cannot be neutral [toward the Jew] *because his inhibitions cause him to view the Jew with a sense of alienation.*

Even less can the Jew be neutral: for centuries, he was required to make decisions—from within and without, from God and the world, between his own and the foreign—and these were always decisions that concerned nothing more and nothing less than his very existence - it is no wonder that, under such circumstances, he has become at once accommodating and apodictic [defiantly imperious!]*, at once humble and haughty, a man of intellectual freedom and a man bound by civic obligations, a capitalist and a social revolutionary, the most devout person in the world [note: to his 'vocation and mission'] and the greatest nihilist in spiritual matters.*

He could not refuse to answer any call from the world, for wherever something called out, it was meant for him; while other peoples may remain silent and deny when a call comes to them that they do not want to hear or are not allowed to hear, the Jew may not, for there is no idea in the world that he—a man of universalist faith in redemption—must not examine for its redemptive content, and there is no idea in the world for which he—a man of nonviolence—must not have made sacrifices in every form...

All the travails of the world have been unleashed upon him; therefore, he must welcome all births and monstrosities [!] *into himself..."*

- pg. 631

That, too, is one way of looking at history: the Jew, that ethereal being eternally hovering above the earth, feels called upon everywhere, believes that he is meant everywhere... And then he goes and examines things for their substance, to see whether they might be suitable for the "redemption of humanity" in the all-Jewish sense - this goes all the way to nihilism and anarchy.

In the meantime—to stay with Kapstein's vivid, Oriental-style image—the whole world, all peoples, must hold their bated breath and wait in reverent wonder to see whether the laboring Jewish people will finally give birth to the long-awaited savior of humanity or—once again—a monstrosity...

But once the new monstrosity is here, the Jew washes his hands of it and asserts his complete innocence: he is, after all, a man of nonviolence, for he is a nihilist "only" in the spiritual sense, and paternity is denied.

The world must then come to terms with whatever happens next—the idea is simply there, and no one has a say in the matter once it is put to the test and thoroughly tried out....

In this cross-section of the "other people," Jews have revealed the full richness of nuance that sets them apart from all those who simply cannot bring themselves to believe in the inextricable bond between these monstrosities and the dependence of an entire humanity on the monstrosities born from the spirit of dreamers - these nuances were, in any case, so pronounced that the Germans—who, like no other people, were subjected to a trial of spiritual endurance—have drawn a line under the history of assimilation in order to leave the Jews the far greater scope of the entire rest of the non-German world to endure "all the sorrows of the world" in the quest for humanity's redemption and the shaping of the future.

Zweig can rest assured: in the heart of Europe—even if, as an intellectual nihilist, he is not entirely up to speed on feudalism—the fate of Western civilization has been decided in favor of German living space.

Given the role the Jews have played in Germany, where they — setting everything else aside — have not once raised a voice of justice against the injustice of systematic economic plunder, intellectual erosion, and class-war civil war incitement perpetrated by themselves, nor have they stood up for the unspeakably greater rights of a native population of 65 million, this is the pinnacle of arrogance.

What Judaism understands by its self-appointed role as the eternal advocate of justice was articulated much earlier and more clearly by the "Prince of the Jews," Theodor Herzl, in "Der Judenstaat" (*The Jewish State*), 1896; Herzl's "Zionistische Schriften" (*Zionist Writings*), 3rd ed., 1934, pgs. 40–41:

"Nevertheless, the legal equality of Jews, where it exists, can no longer be revoked, not only because it would be contrary to modern consciousness, but also because it would immediately drive all Jews, rich and poor, into the arms of the revolutionary parties.
In fact, nothing effective can be done against us: while in the past, people took the Jews' jewels away, how can one seize their movable assets today?"

It lies in printed pieces of paper that are locked away somewhere in the world, perhaps in Christian coffers - now, of course, one can target the stocks and bonds of railroads, banks, and industrial enterprises of all kinds through taxes, and where a progressive income tax exists, the entire complex of movable assets can also be seized; however, all such attempts cannot be directed solely against the Jews, and where one nevertheless attempts to do so, one immediately experiences severe economic crises that are by no means limited to the Jews who are initially affected: this impossibility of getting the better of the Jews only intensifies and embitters the hatred.
Antisemitism is growing among the populations daily, hourly, and must continue to grow because the causes persist and cannot be remedied: the "causa remota" (remote cause) is the inability to assimilate that arose in the Middle Ages, and the "causa proxima" (immediate cause) is our overproduction of middle-level intellectuals, who have no outlet downward and no path upward—namely, no healthy outlet and no healthy upward mobility.

"Toward the bottom, we are proletarianized into subversives, forming the rank-and-file of all [!] revolutionary parties, while at the same time our terrible financial power grows toward the top..."

If Herzl could publish a revised edition of his "Der Judenstaat" (*The Jewish State*) today, he would have to make significant corrections—except for the remarks on the middle-class intellectuals and, to a limited extent, the financial power, which he kindly describes as "terrible."
Herzl was modest when he only spoke of the Jews as "non-commissioned officers" of all the revolutionary parties - while only the middle-class intellectuals of Jewry have contented themselves with such insignificant revolutionary roles, they were also—military comparisons are too good for this—through and through the leaders of the revolutionaries.
There are also dams against outflow and upward mobility: above all against unhealthy ones; the outflow of young Jewish revolutionaries in Germany no longer knew where to go, and there was simply no outlet left to absorb them! Of course, Herzl could not have anticipated this, as he could not have anticipated many other things.
The cornerstone of his confidence was the formidable power of money, for this crisis-ridden cornerstone, too, has long been violently battered by the torrents of the global economy, so that a significant portion of Jewish intellectual life today is decidedly more preoccupied with thoughts of material salvation than with ideas for the redemption of humanity.
Yet there still lies dormant in Herzl's warning a very subtle insight, which the *Jüdische Rundschau* (No. 63, August 7th, 1936, p. 11; Cheskel Zwi Klötzel, "Blick in die Zukunft" [*A Glance into the Future*]) has confidently played as a trump card, attempting to trump the others in the game over Palestine:

"One thing is certain: once this card [the British card in the Palestine game] *has been played, it trumps over the others - but the choice of this card being played seems to be open to influence.*
British interests depend not only on purely objective considerations, but also on various imponderables, one of the most important being the advisable consideration for Islam throughout the British Empire: this is the Arabs' great trump card…[53] [note: there are 80,000,000 within the British Empire.]
However, our [Jewish] cause possesses a driving force in its manifestation as the solution to the increasingly prominent Jewish question, which is a far-reaching issue - in this form alone does the Jewish national home and Zionism demonstrate their dual nature as both a practical necessity and a moral claim…
The final authority in matters concerning the Palestine Mandate is not the British government, but the League of Nations: given recent experiences, any skepticism regarding the authority of this body is certainly all too justified, the fate of the Armenians, Assyrians, and Abyssinians being a sobering reminder that we do not wish to share under any circumstances! But in the struggle we must wage to avoid it, the 'ubiquity' of the Jewish question is one of ***OUR***[54] *greatest trump cards! Even if the League of Nations is certainly not a power to which we could entrust the protection of our interests, it can still be regarded as a stronghold from which we can fight."*

Guided by Jewish ideas and plans, the League of Nations was precisely intended to be the means by which "the ubiquity" of the Jews would prevail at the dawn of a new society on a Marxist scale:

"Even if the old theory of the nation-state has foundered—there is no such thing as the liberation of peoples through pure nation-states [what a grotesque error!], for there will always have to be minority rights alongside it - the Jewish people are proof of this, and it is precisely the people whose members live among almost all other peoples who can most effectively unite the nations. [!]
With this in mind, that is why the planned League of Nations must truly become a league of peoples, not of states: this makes it clear that the cause of every people ('the weakest as well as the strongest,' as Wilson said) is the cause of humanity.
The League of Nations will guarantee every people its rights: there will then be no more 'internal' affairs of states, for all matters concerning peoples will be subject to the decision and control of the League of Nations - it will not be the individual fragments of the Jewish people who speak, but the people as a whole and as a unity!"

- **The Jew Robert Welsch, "Österreichische Revolutionschronik" (*Austrian Revolutionary Chronicle*), *Der Jude*, 1918/19, pg. 356**

Not a word about the supposed utopia of the League of Nations! What is of interest here is solely the Jewish delusion that a true League of Nations would be most effectively held together by none other than the Jewish people: this has indeed been proven ad nauseam, yet only in a negative sense, in terms of

[53] Franz Rose claims that there are 80,000,000 Muslims in the British Empire at this time (1938), which is possibly true, but no source is provided; the Encyclopedia Britannica in 1911 states that there were 98,000,000 Muslims in the British Empire. - The Translator
[54] "Our" in italics in the original text

division—from the revision that was not even conceptually implemented in two decades to the infamous sanctions.
The "daydreamers living on telegraph wires" (Lessing), the "omnipresent ones," imagine the effectiveness of the League of Nations to be based on the elimination of states' internal affairs... But the people of Geneva notice less than nothing.
Every nation must decide for itself where to draw the boundaries of influence exerted by foreign "dissidents by nationality" (Georg Hermann-Borchardt) and "plural patriots" (Weizmann-Blum and Gen.) on its own way of life and character, on its customs and traditions, on its laws and faith, on its ideals and goals, on all its work and its future - in Germany, for example, the Jews have conducted a dress rehearsal to test the limits of what might reasonably be expected of a different and superior people—one that is down-to-earth and hardworking, headstrong and good-natured, strong and self-assured—in terms of tradition and cultural achievement.
This dress rehearsal is over: it has failed.

Even before its outcome was decided, Professor Theodor Lessing ("Jüdisches Schicksal" [*Jewish Destiny*], special issue of *Der Jude*, op. cit.) resignedly drew a line under a century of German errors regarding the Jewish question and under half a century of Jewish misconceptions about the Germans:

"The history of the Jews in Germany since emancipation is merely the story of an unprecedented waste of energy on foreign causes and foreign goals.
If all this labor of love was in vain, and if the person of Jewish descent—no matter how he may prove himself in life and work—remains trapped within a circle of banishment, then surely the only healthy, natural reaction must be this: that he turns away…"

- pg. 16

After the unprecedented expenditure of energy by the Jews toward negation, toward all that is destructive, after the failed dress rehearsal for the Jewish redemption of humanity within German living space, "turning away" is a term against which no objection can be raised.
Even if the Jewish people as a whole wish to hold it against the Germans that they still have just as little understanding today for the Jewish ideals of humanity as "the paganism of Greece, which refused to capitulate to the idea of (Jewish) monotheism," as Josef Kastein puts it, they must be just as bewildered today as they were before the Greek rejection of Jewish domination, disguised as monotheism:

"Paganism correctly understood this challenge [namely, to capitulate to the Jewish idea of monotheism] and, like people in a besieged fortress, defended itself against it with every stratagem and act of war—yet ultimately in vain.
It was true that they [the Greek 'pagans'] were told that the revelation at Sinai was given for all people and for all time, and that once all people had submitted to the commandment of justice, a time of peace would dawn for all people and nations, but they understood first and foremost only the fact that they were in the overwhelming majority, and that it was the task of the tiny number of Jews to receive laws, not to give them."

- Kastein, "Eine Geschichte der Juden" (*A History of the Jews*), pg. 198

Rarely, indeed, has Jewish arrogance and presumption—which is, after all, the very core of the entire Jewish question from antiquity to the modern era—been so succinctly distilled from a Jewish perspective: the Jew simply stands dumbfounded at the fact that a people can dare to establish its own laws—which are also binding on Jews—instead of having the Jews lay down the laws for them; in this case, he even denies the supreme law of the highly praised democracy, of his demand for "equal rights" and the much-lauded liberal principle: the majority!
Kastein clearly takes the position that "paganism" (non-Jews) would be better off receiving laws from the "tiny number of Jews... to receive laws" - it was specifically these laws which, as Benoit Levy, Cremieux, and his Alliance Israéite have already taught, are intended to turn all peoples into one people and all religions into one religion—monotheism—namely: the Israelites.
Even then, for such a "blessed" people of the "Gentiles," there would remain only the meager consolation of a better world: "…once all people have submitted to the commandment of [Jewish] justice…"
Here, too: what a "surprising parallel" between "Moscow and Zion"! Just like the Jewish saviors, Moscow, too, offers the unfulfillable promise of universal happiness, "once" the whole world has embraced communism.

In contrast to such a surprising parallel, however, there are peoples who still—and time and again—refuse to lend themselves as guinea pigs for all manner of experiments, to test all the world's ideas for their redemptive value (Kastein), which, incidentally, shows that the Jewish general idea of salvation is not even something fixed, but rather something constantly shifting and changeable; these are precisely the peoples who have neither the inclination nor the desire, nor the time nor the patience, to lend their country as a breeding ground and testing ground for the ideas of dreamers, only to wait immediately afterward for the next Jewish "birth" or "monstrosity" (Kastein).
This reluctance and this resentment cannot be mitigated even by the most plaintive invocation of eternal wandering and eternal suffering, for all the wandering, all the suffering of Judaism coincide with the "mystery of Jewishness":

"We must finally learn to place humanity above nationality...!"

- **Georg Hermann-Borchardt, "Randbemerkungen" (*Marginal Notes*), pg. 14**

The Jew ponders and strives toward this unattainable delusion of humanity, which believes that in a world of blurred nationalities and dreamers, the legendary redemption of humanity might lie in store: that is his very own affair and his private and racial pleasure, but this ends where he pauses in his breathless run and—while painfully taking on all the travails of the world—settles down in his labor to "delight" humanity, which has been kept waiting with the promise of a redemptive revelation, with a new… monstrosity.
For Germany, the experiment of the "socialist-Marxist economic order"—carried out under the most decisive Jewish leadership—along with denationalization and cultural degeneration, aimed at complete Bolshevization, has been more than enough; moreover, not only Germany but the entire civilized world has also witnessed the complete Bolshevization of Russia, with all its consequences, and the attempt at Bolshevization in Spain.

The astonished eyewitness and contemporary observer can do only one thing: marvel at the yawning chasm between the theory of bringing happiness to humanity itself on the one hand, and the practice of complete dehumanization on the other—marvel at a "salvation" that is amidst seas of misery and despair, blood and tears.

Chapter 4: No Bigamy in International Relations!

First Russian, then Jew—that is how Trotsky-Bronstein explained his pluralistic patriotism; in contrast, Bluhm and his comrades asserted that they could be, simultaneously and with equal intensity, French and Jewish, European and Socialist (Marxist).
Marx, Hermann-Borchardt, and others declared with the utmost, defiant candor that the "community most distant from the state"—the Jewish community—seeks the destruction of every state structure, and that humanity is of higher value to them: this "humanity" has become Judaism's ever-ready shield, for example, when Martin Buber—though an ardent Zionist—attempted to present himself as a supporter of the state, yet made even this "stance" contingent on the question of whether, according to his subjective judgment, the state might not be committing errors after all.
Out of this perpetual conflict between the state and humanity within the Jewish people, Buber wrote:

"I take my duties toward the state community in which I live with the utmost seriousness and rigor, but as the supreme duty among them, I have recognized the one that is the duty of every person who lives by God: to hold up the image of true humanity to the state whenever it falls short of it.
Humanity—to say this... is, in these days more than ever, the duty of every person who lives by God—humanity is greater than the state."

- **Martin Buber, "Völker, Staaten und Zion; ein Brief an Hermann Cohen und Bemerkungen zu seiner Antwort" (*Peoples, States, and Zion*, A *Letter to Hermann Cohen and Remarks on His Reply*), pgs. 32–33, R. Löwit Verlag, Berlin-Vienna 1917**

According to Buber, the supreme duty is thus to criticize the state—that is, for a guest people, who emphatically identify themselves as a "foreign people" and have set themselves apart, to constantly interfere in matters that are entirely internal and domestic!
It is futile to cite the real and true duties of every citizen in the face of such supposed supreme duties of Jews toward states - what is remarkable about this clarification of the supreme commandment regarding the Jews' duties to the state is that it could be articulated unhindered in the midst of the Great War.

To all the pretenders, relativists, boundary-markers, and pseudo-patriots of the Jewish people—not only in Germany—one of Buber's collaborators, the "national Jew" Jakob Klatzkin, tore off the beards discussed by Heine with an almost frightening vigor - Klatzkin had already presented a reflection on the "Grundlagen des Nationaljudentums" (*Foundations of National Judaism*) in a series of articles in Buber's *Der Jude*, and Klatzkin's embarrassing candor presumably prompted the continued publication of the work, which Klatzkin subsequently supplemented and, having expanded it considerably in his other essays, published in book form: "Krisis und Entscheidung im Judentum: der Probleme des Judentums" (*Crisis and Decision in Judaism: The Problems of Judaism*), 2nd Expanded Edition, Jüdischer Verlag, Berlin 1921.
Here Klatzkin speaks, and so openly that he requires no commentary, save for the respect that even his opponents can accord to such commendable candor.

Crisis and Decision in Judaism

"If we wish to continue to exist as a nationally united community in the lands of our dispersion, if we wish to declare ourselves a single entity amid the multitude of kingdoms and assert our national rights, then we must object to the intercession of these protectors of ours and counter them with a declaration that reads, for example:

Everywhere we are foreigners to the host nation, and we wish to remain steadfast in our otherness—that is, to preserve our distinct identity - true, we have lost much of our distinctiveness and have found a promising connection to the host nation; true, our blood has mingled with theirs on the battlefields; true, we have, to a large extent, become naturalized within the cultural community of a foreign nation, woven into its history and destinies, rooted in its language, literature, and art, and integrated into the fabric of its national interests and purposes, aspirations, and hopes - yet we regard this as our curse, not as a blessing.
We lament this affiliation, this baptism of blood, this naturalization, this intertwining, this rooting, and this interconnection - these bonds are not our vaunted share in the intellectual culture of a foreign nation, but rather, they represent an indictment against us: that we have withdrawn our creative powers from our own national identity and made them subservient to a foreign spirit.
It stands as a monument to our national disgrace, a witness to our crime, that we have plundered our own people: the greater our share in foreign assets, the greater the benefit other nations derive from us—from

our intellects and talents—the greater our national sin, and the greater our debt to our own people - we wish to turn this disgrace away from us and put a stop to this crime.

We want to prevent our fusion with the host nation, sever the bonds of assimilation, shake off the shackles of equality, withdraw from the foreign national community—as it were, renounce our citizenship—dig up our roots that have strayed into foreign languages and literatures and return them to their national soil, leave the foreign fields of activity, and cultivate our own - we no longer wish to serve as fertilizer for foreign countries; we no longer wish to give away our great sons of the nation or allow our strength and vitality to be exploited by other nations; we no longer wish to cross the bridges of emancipation that you and we ourselves have built for our national downfall; we do not wish to pay the bridge toll.
We would rather pay the old toll of exceptional status than the new toll of the soul demanded by assimilation: it is better to be Jews without equal rights than equal rights without Jews.

We declare ourselves a people transcending all imperial borders, a unity transcending all the diversity of our countries of residence, and thus a people within a people.
We are unwavering in our resolve to protect and strengthen our national otherness—that is, our national foreignness—amidst the host nations; we national Jews therefore do not fail to recognize the tragedy of this peculiar conflict, the logic and legitimacy of a national antagonism between the host nation and us, who are and wish to remain foreign bodies within it, yet we resist the crude, unjust forms of this opposition. "

- pgs. 103–5

"We demand equality before the law as a fundamental principle of justice: equal duties, equal rights - we demand this equality not on the basis of national assimilation, but on the basis of national separation.
As outsiders, we claim a special status with all its advantages and disadvantages: we respect the right of the native nation to protect its ethnic individuality against outsiders, for we are not authorized to represent the national vital interests of a people alien to our nature or to administer the sanctuaries of its national culture, just as we will not allow ourselves to be deprived of the right to promote our own national interests with appropriate separation and unity and to preserve our national culture in its original purity - this, for example, is how our national creed should sound in its logical consistency and courageous sincerity, thereby exposing the falsehoods of that traditional defense of our rights.
This national creed may temporarily jeopardize our civil equality, but concealing or even denying these consequences jeopardizes our national standing, our standing as a foreign people.
We must choose between the two dangers: the will of the people must be fully aware of the far-reaching implications of this national decision in the diaspora.
We may be providing fertile ground for antisemitism—so be it; this must not frighten or irritate us."

- pg. 106

"Even self-conscious national Jews have not yet measured and recognized the full implications of their national commitment; even within our own national ranks, the demand for full rights is all too often introduced and justified with the statement: 'We are good Jews and good Germans,' 'We are good Jews and good French,' and so on - soon, the slogan is likely to be issued: 'We are good Jews and good

Russians,' 'good Jews and good Poles,' and 'good Lithuanians,' 'good Latvians,' 'good Ukrainians,' 'good Georgians,' and so forth.
This 'and'—even setting aside the equal weight given to the two terms it connects—already violates and distorts either the concept of 'Jew' or the concepts of 'German,' 'French,' 'Russian,' 'Polish,' and so on, and while for our assimilated Jews, who regard Judaism merely as a denomination, this conjunction or the corresponding hyphen may make sense, for us national Jews, however, all these hybrid terms—born of the union of 'Jew' and 'German,' 'Jew' and 'Frenchman,' and so on—must be offensive contradictions, shameless designations for the motley creations of our manifold fragmentation, the monstrosities of national degeneration."

- pgs. 107–8

"Is it not bearing false witness when they anxiously assure our 'host nations': 'We are good Jews, good Germans, good Jews and good Frenchmen,' and so on? For us, there can only be an either/or: either Jew or German, either Jew or Frenchman; the 'and' signifies division to us, not identity.
We are never good Jews and good Germans, good Jews and good French: one kind of goodness excludes the other, unless, that is, we commit the folly of emptying the terms 'German' and 'French' of their historical-national content and using them in a purely civic sense.
Is it not bearing false witness when they anxiously assure their host nations: "We are good German, French, etc., patriots'? If their non-Jewish patriotism is not feigned, then their Zionism is.
Can we be full-fledged German or French patriots if we are Jewish patriots, if we declare ourselves a national unity that breaks through all the imperial and national borders of our host nations and forms an extraterritorial community beyond them?
May we refer to the lands of our dispersion as our fatherlands if we sincerely desire and hope for redemption from exile? What a strange, strangely beloved homeland this is, which we call Galut, and from which we long to depart!
We confess: the land of our fathers is the land of our sons, and the land of our past is the land of our future - therefore, what remains of our sense of patriotism for our present homeland, which has neither a national past nor a national future and is perceived by us as an agonizing transitional stage?
At the very least, we Zionists must admit that our sense of patriotism is divided between our historical-national homeland and our foreign country of residence: why do we take offense when people say that our German, French, etc. patriotism lacks the power of wholeness and exclusivity, and the degree of enthusiasm possessed by the patriotism of 'true Germans,' 'true Frenchmen,' and so on?
This assessment may, unfortunately, be incorrect in our times, and it may be a malicious slander, but we have no reason to dispute it: after all, it only does us credit; rather, we should reject the supposed praise that holds our non-Jewish patriotism in high regard."

- pgs. 111–2

"Either we are Germans, French, and so on, or we are stateless in Germany, France, and so on; therefore, if we still lay claim to a homeland elsewhere, we cannot—not even in anticipation—declare our temporary countries of residence to be our fatherlands: there is no third option.
The same applies in reverse: if we declare our countries of residence in the Diaspora to be our homelands, we relinquish our national-historical claim to our ancient homeland.

This claim is valid only if we acknowledge that Galuth does not mean ostracism and lawlessness, torment and torture, being hated and persecuted; Galuth means exile from the land of our forefathers, dispersion in foreign lands, national statelessness—no equality, no goodwill, and no well-being can negate the Galuth character of our existence, the character of foreignness.
For us (author), the Diaspora does not mean a state of isolation or ghetto confinement, and it ultimately does not even mean suffering injustice, but rather suffering spiritual damage to the soul of the people, which only sees the reconstruction of our national identity on our ancestral soil being able to erase this injustice, which knows no statute of limitations.

Our claim retains its validity only as long as we acknowledge: our life and work among foreign peoples is a curse to us, one that no material blessing can nullify, and that is merely nourished by our achievements; it is a disgrace to us, one that no external honors can eradicate, and that is merely stamped by our successes; it is and remains a martyrdom to us in all circumstances, for the lands of exile are for us desolate dwellings, not hallowed homelands, but places of calamity, torment, and sorrow, of humiliation and self-abasement; they are places of our national exploitation and devouring, places of bitter memories and bleak hopelessness.
Our hope endures only as long as we profess: our love for Zion is ineradicable and unchanging, and we can never find happiness on the foreign soil of our lives while longing for home; no joy is granted to us without the wistful remembrance of our destroyed glory—'secher l'churban': we remain a 'community of mourners' until Zion is restored to us; in all our wanderings and settlements we carried with us our own legal constitution, and in all the many homelands of the Diaspora, we carried—anchored in the depths of our souls—our one, unifying national homeland, which we do not abandon despite centuries of settled life in foreign lands: 'My heart dwells in the East, I myself in the West'—our loyalty is indestructible and unchanging, as is our longing for redemption from the 'lands of exile,' our forced homeland."

- pgs. 113–5

"Whoever among us calls a foreign land our homeland has thereby shamefully renounced our two-thousand-year-old claim, lived out over two millennia; whoever among us calls the foreign land his fatherland commits the worst betrayal of our people, because he undermines their greatest national treasure; he casts suspicion on and diminishes our historical right, which draws its enduring strength from our statelessness and from the loyalty we have preserved toward our lost fatherland."

- pg. 116

"Pascal said: 'Science has no homeland, but scientists do' - are we to say of ourselves as well: Judaism has no homeland, but the Jews do? Only the assimilationist Judaists may speak this way."

- pgs. 116–7

"If the Jews have gained homelands, then ***Judaism has lost its homeland forever****.*[55]
Our demand for national rights in the Diaspora also depends on this: if we have multiple homelands, we are no longer a unified people."

[55] Emphasis added by the author.

- pg. 117

"Zionists who refer to their countries of residence as homelands yet demand a homeland for the Jewish people; who do not renounce what is theirs, yet are unwilling to forgo what belongs to others; who boastfully affirm their patriotic sentiments to the people of their country of residence while simultaneously presenting themselves solemnly as representatives of a people yearning to return home; who, as it were, assert dual rights as citizens of two homelands—would be accused of insincerity, were it not for a lack of logical clarity and decisiveness that might excuse them to some extent.
Nevertheless, there is no bigamy in the life of nations: if we possessed the courage of our forefathers—the courage to suffer for the sake of Judaism—we would have regarded it as an imperative of national self-preservation and national dignity to discredit the unifying concepts of various national Jewish communities, which have emerged from a shameful process of disintegration, and to make this clear to the host nations with complete unambiguity.

We are not Germans, French, etc., and Jews; we are not Germans, French, etc., and Jews on top of that; our Jewishness is not a superstructure of being German or French, just as it is not a substructure of them: these identities are mutually exclusive, for we are Jews without qualification, because we are without compromise, Jews without euphemism and without reservation!
We are, quite simply, strangers in essence; we are—we must repeat this again and again—a foreign people in your midst, and we intend to remain so.
An unbridgeable chasm yawns between you and us: your spirit, your myths and legends, your national heritage are alien to us; your traditions, customs, and practices, your religious and national sanctuaries, your Sundays and holidays—they are for us dreadful reminders of the atrocities committed by your fathers against ours, particularly on these days of celebration; your national commemorative days are foreign to us, as are the joys and sorrows of your nation-building, the history of your victories and defeats, your war hymns and battle songs [sic!]*, your heroes of power, your cruel feats of valor; your national ambitions and conquests, your national aspirations, longings, and hopes are foreign to us.*
Your national borders do not demarcate our people, and your border disputes are not ours, for our unity extends beyond them, transcending all the bonds and divisions of your national patriotism.

We are working to destroy the fateful 'golden bridges' being built for our national transition; we are working to uproot ourselves from foreign culture and foreign lands; we are working to take root in our own, to replant ourselves in our homeland.
We Zionists are all the more aware of the tragedy of this existence and this will in the Galut, the tragedy of a divided people in exile who, defying all temptations, wish to preserve their alienness and unyieldingly refuse to align with the host nation: we are therefore prepared to bear with dignity all the just disadvantages of this unique situation of a people in exile, so as not to allow the national boundaries of our otherness to be blurred."

- pgs. 117–9

"To what extreme must national degeneration have reached for even national Jews to be able to be—or to behave as—German, French, or English patriots? For even their hearts to overflow with joy when a word

from the Kaiser or a word from imperialist democracies delighted us with the assurance: 'From now on, there are only Germans; from now on, there are only French people!'
Should we not take a stand against this slogan with indignation and ask: 'And Jews; are there no longer any Jews?'"

- pg. 168

"And even more, we must say: that a Jew loyal to his people can be only a Jewish patriot, and no other!"

- pg. 175

"Have even national Jews ever dared to say that the Jew in enemy territory is closer to us than our brothers-in-arms—the German to the German Jew, the Frenchman to the French Jew?"

- pg. 175

"The policy of exile practiced by our forefathers also recognized no patriotism other than Jewish patriotism; they mourned the victory of their host nation when it meant disaster for the Jewish community in another country—and vice versa.
Their sympathies for people and country were oriented exclusively toward the interests of the Jewish people - often, their sympathies were directed not toward their own countries of residence, but toward the countries of residence of their fellow Jews, insofar as the situation of the Jews in those foreign lands was better and more dignified.
The country that granted protection to its Jews could be certain of the love of the entire Jewish people in all countries, while the country that oppressed us was also hated by its own Jews - in any case, we knew of no 'enemies' other than the enemies of Israel (Sojnej Israel).
In a certain sense: 'ubi bene, ibi patria'—where 'patria' is not the fatherland per se, but rather the attachment to people and land, the attachment in the midst of statelessness - hence the trite view of the Jews' great adaptability arose.
This adaptability is not, as is generally believed, attributable to a capacity unique to the Jews, since for us in the Diaspora, adapting to a new homeland was easy: we had not put down roots in our old homeland and were not uprooted when we changed our place of residence; we did not regard any country in exile as our fatherland."

- pg. 176

Sentence by sentence, this text is so clear that it requires no commentary - just one point to emphasize: Klatzkin spoke on behalf of Jews in all countries.

Chapter 5: The State Within a State

"States are states..."

- Georg Hermann-Borchardt

"...these megalomaniacal associations!"

- Dr. Kurt Tucholsky

"You call that a nation? Even cows in a pasture have that sense of community..."

- Ferdinand Bruckner (real name Theodor Tagger)

"...Only the Jewish code governed and shaped our (Jewish) life in all its manifestations!"

- Jakob Klatzkin

A state is the organized union of a people into a community encompassing all aspects of life—from work to cultural standards—to ensure its security both internally and externally - thus, the state is the indispensable external form of a community bound by a shared destiny in terms of attitude toward life, way of life, shaping of life, and above all, the safeguarding of life for those who are alike in nature and will.

The state is the form of a people's position of power and self-assertion, of its ascent and future: the development of all its racial, spiritual, intellectual, and physical values - it is inconceivable that a people who deny, revile, and persecute such relationships and bonds could have anything other than a hostile, negative, destructive, and thoroughly antagonistic attitude toward the state as the expression and means for the formation, preservation, and promotion of national community life.
The Jews' alienation from the nation—among all peoples—has likely been attested to by the Jews themselves, if not exhaustively, then certainly strikingly, by the evidence presented thus far: what remains to be proven is their hostility toward the state.

Admittedly, much like Nahum Sokolow, the Jewish university sociologist Martin Buber has also attempted to attribute an unconditional devotion to the state to Judaism:

"No true Jew, whatever his conception of Judaism may be, will allow the restriction of his civil equality to determine his relationship to the state to which he belongs, for that would mean degrading the relationship to the community to a mere bargaining transaction."

- **Martin Buber, "Völker, Staaten und Zion; ein Brief an Hermann Cohen und Bemerkungen zu seiner Antwort" (*Peoples, States, and Zion*, A *Letter to Hermann Cohen and Remarks on His Reply*), pg. 31, R. Löwit Verlag, Berlin and Vienna 1917**

Here, too, Jews have in abundance contradicted the notion of "the Jew" and have made no secret of their alienation from the state and their hostility toward it, just as they have made no secret of their alienation from the people:

"Despite its socializing tendencies, the Marxist form of the labor movement (...) has absolutely no relationship to the idea of the state, and this is certainly attributable solely to the Jews' complete lack of understanding of the concept of the state.
It is too intangible for the Jew; the abstraction inherent in it is too far removed from all concrete purposes for the Jew to be able to form a close bond with it ...
The concept of the citizen is completely transcendent to the Jew, and that is why there has never been a Jewish state in the true sense of the word, and there can never be one."

- **Otto Weininger, baptized Jew, "Geschlecht und Charakter" (*Sex and Character),* Chapter XIII: "Das Judentum" (*Judaism*), pgs. 407–408, Vienna-Leipzig 1921/22**

"The fact that the Jew—not just since yesterday, but more or less from time immemorial—is alien to the state already indicates that the Jew… lacks personality, a fact that will gradually become apparent."

- **Ibid., pg. 409**

This distance lies at the heart of the entire Jewish question - this gulf, however, has not been created by any single host nation, but is a purely Jewish attitude, which may perhaps find a psychological and historical explanation in the peculiarity of the position of a race and a people without their own land and a unified state territory.

Historical circumstances and the mental dispositions of those alien to the land and its people—who are unable to integrate into national and public life and unwilling to do so—are prerequisites for citizenship that no state can accept, for in the end, mere appearances will always turn into rebellion when the time comes.
Just how meaningless the concept of the state is to the Jew has been revealed with the most commendable candor by Georg Hermann-Borchardt, the "dissident of nationality":

"States are states... the concept of the state, as the world has known it thus far, encompasses war, murder, expansion, subjugation, the sacrifice of the masses, bloodshed, a hunger for power and territory, self-aggrandizement, and the leaders' thirst for glory.
Glory? What does this fame actually consist of? It consists in the fact that a million people and billions in goods are sacrificed through one man's claim to power, so that the country may become even larger and the individual within it even more wretched, poorer, less educated, and less free; that then, precisely because of these millions sacrificed by him, ever new millions of human lives and new billions in value will later be sacrificed by another party... and so on in a never-ending chain 'cum gratia in infinitum': that is the glory of a ruler..."

- **"Randbemerkungen" (*Marginal Notes*), pg. 44**

The Jew does not know—nor does he accept—the state as the sum of diligence and labor over decades of peace, and furthermore, the cultured state is at a level that no Jewish state could ever attain: the state of civility and the security of the people's livelihood.
What do states even mean to him! Strange: the Jew holds his own race in the highest regard as "the chosen people", while other peoples and races are nothing to him; he denies the states of others, but his own supranational state is to him a triumph and the epitome of cohesion:

"But the external kingdom of the Jews was not to last: out of inner freedom alone, the Jews built a kingdom that endured for two thousand years without any external foundation, without the bond of the land."

- **Hans Kohn, "Die politische Idee des Judentums" (*The Political Idea of Judaism*), pg. 43, Munich 1924**

What a defiance of the state within a state in this blatant recognition of a state above all states! What a mockery of the Christian state, of the state of a Bismarck—what a mockery, as the *Frankfurter Zeitung* dared to voice unchallenged as early as May 12th, 1881, and which A. Stoecker took as the occasion for a lecture:

"...On May 12th, the 'Frankfurter Zeitung' published an article on the Christian state that tramples our ideals into the dust in an outrageous manner.
This article states, among other things:

'The state, then, that wishes to be Christian, cannot be so in a general sense, but only in the specific sense of a particular denomination: this already deprives the phrase 'Christian state' of any real foundation.

The end of this process of disintegration is also the end of Christianity, which is already in sight insofar as the state—this most important human organism[56]—is in fact forced to distance itself from Christianity and declare itself non-denominational.

The other conceivable form of a Christian state is one in which the state sets as its primary purpose—or regards it as part of its mission—the promotion of Christian morality and the implementation of the practical commandments of Christianity.

Among the Christian commandments that demand obedience, the state now has a rich selection, for there are many of them, and they are, at the same time, very beautiful - the Chancellor, for example, in order to become perfect, could sell everything he owns and give it to the poor; or, since we are speaking of the state, he could sell all imperial and state property and distribute the proceeds among the needy; he could also take the commandment to love peace to heart, abolish war and the standing army, no longer view the opposition as personal enemies, and throw his penalty forms into the fire, considering that it does not say, 'You shall mercilessly persecute and prosecute your offenders,' but rather, 'You shall forgive your offenders!'

The Imperial Chancellor has not done this—at least not yet, since for the time being he has merely undertaken to incorporate into state policy the charity toward the poor, the elderly, and the wretched of all kinds that Christianity commands.

Admittedly, it is no great compliment to Christianity that it had to wait eighteen centuries—namely, until Prince Otto von Bismarck came along—before its precepts were put into practice, yet, since so much is now possible, it is also possible that Christianity is only now truly beginning to live and take effect, thanks to the state initiative of the German Chancellor - unfortunately, this matter also has its questionable drawbacks.

Christianity forbids murder, theft, fraud, and bearing false witness, but all of these are also forbidden by Judaism and virtually all other religions: if one wishes to call the state 'Christian' simply because it also forbids these things, then one could just as easily call it 'Jewish' or 'Muslim.'

The state also prohibits cruelty to animals - is it therefore Buddhist simply because it shares this prohibition with Buddhism? Furthermore, charity toward the poor—which the Reich Chancellor now intends to organize at the state level—is not a precept specific to Christianity, since all ethical religions have this precept: the Reich Chancellor's projects can therefore just as rightly be called Jewish, Brahmanic, or Chinese as they can be called Christian.

But if the Reich Chancellor, perhaps drawing on a well-known contemporary trend[57], intended to express an opposition to Judaism by invoking 'practical Christianity,' he has evidently forgotten that Judaism had a comprehensive body of social and political legislation long before Christianity came into the world, and that this legislation—one need only think of the institutions of the Sabbath and the Jubilee Year—surpasses in practical significance all the good advice ever contained in Christianity...

As a model for the kind of social policy the Reich Chancellor intends to inaugurate, Judaism would therefore be far more suitable than Christianity.'"

- **Court Chaplain Adolf Stoecker, "Prinzipien, Tatsachen und Ziele in der Judenfrage" (*Principles, Facts, and Goals in the Jewish Question*), lecture delivered on May 27th, 1881, at the Christian Social Party; printed in "Reden und Aufsätze" (*Speeches and Essays*), 1885, pgs. 202–3**

[56] Note: intended as sarcasm!

[57] Antisemitism.

Such was the tone of a Jewish "world newspaper" on the eve of the generous German social insurance system introduced on November 17th, 1881, which encompassed laws on health insurance, accident insurance, accident and survivors' insurance, and employee insurance—a system that was unprecedented and unique in the entire world and that, only much, much later, served as an unparalleled model for the entire world!
Jews themselves have taken ample care to ensure that, here too, any attempt to portray this Jewish hostility toward the state merely as opposition directed against the German state—which would be "comprehensible and understandable" given the particular German hostility toward Jews—cannot take hold:

"...the state is, in fact, nothing but an abstract term, nothing more; a state only has meaning as long as the oppressed exist; the moment the proletarian world order takes hold—when there are no longer any oppressed—the state ceases to exist."

- **Dr. Rafael Friedeberg in a pamphlet, Vol. 1, "Protokoll des Sozialdemokratischen Parteitages in Jena" (*Minutes of the Social Democratic Party Congress in Jena)*, 1905, pg. 330**

"Any concern for national interests in today's state leads the proletariat just as much to betray its socialist goals as concern for the state itself..."

- **Professor Dr. Max Adler as a speaker at the Jena conference of the Young Socialists on April 12th, 1925, according to the conference minutes, pg. 12**

At the same conference, the Jew Lewy-Breslau presented a resolution based on Adler's speech:

"Social democracy today has no fatherland and no state that it could represent; it bears no political responsibility toward them."

- **Ibid., p. 26**

At the Magdeburg Party Congress of the Social Democratic Party of Germany (1929), the Jewish attorney Dr. Ernst Eckstein of Breslau went so far as to deny all national foundations:

"Are we to be compelled to defend the fatherland in a war of defense?
To whom does the fatherland belong; to whom do the means of production belong; to whom does the land belong, to whom do the factories and machines belong? The fatherland can only belong to the workers once the socialist social order is in place.
The words that Party Chairman Crispien quoted some time ago—the words of the 'Communist Manifesto'—are still true: that the workers have no fatherland in the capitalist social order...
'The enemy is within our own country' still holds true - we want to defeat him within our own country, and that shall be our defense program."

- **"Protokoll des Magdeburger Parteitages der SPD" (*Minutes of the SPD Party Congress in Magdeburg*), 1929, pgs. 136–7; emphasis added by Eckstein**

"The International, whose reconstruction is beyond doubt, will come into being more quickly once the proletariat has regained its revolutionary character everywhere, through which it feels completely separated internally from the bourgeois world, from the 'patriotism' of the propertied classes, and from the ' "nationalism" of the ruling class—in keeping with the fundamental patriotic principle proclaimed by the 'Communist Manifesto' in the words: 'The workers have no country.'
Once the proletarians everywhere have not merely recognized, but have come to feel—with a living, inextinguishable conviction—that their nation is the international proletariat and their country is the socialist society of the future, then the International will be back."

- **Max Adler, "Der Marxismus als proletarische Lebenslehre" (*Marxism as a Proletarian Philosophy of Life*), pg. 56, Berlin 1923**

"Since there is no state worth dying for, and certainly no question of prestige for these megalomaniacal associations, then symbol by symbol, outward appearance by outward appearance, monument by monument must be fought over, conquered, and torn down.
There is no such thing as a pacifist war memorial: it is the only way to commemorate the victims murdered for nothing..."

- **Ignaz Wrobel, *Die Weltbühne* No. 41, Oct. 11th, 1927, pg. 557**

"The concept of the state does not correspond to the nature of the Sem; the hallmark of the Sem is free nomadism, a characteristic which has been passed down to modern Jews."

- **The Jew Raffael Ottolenghi, "Die alten und modernen Pharisäer" (*The Ancient and Modern Pharisees*), 1916; cited in Paolo Orano, "Die Juden in Italien" (*The Jews in Italy*), pg. 58**

"…to replace the basest, wildest anarchy that prevails today among states with systematic cooperation, to eradicate the audacious belief in the unconditional sovereignty of the state—international conferences alone are not enough for this…"

- **Ignaz Wrobel, "Sechzig Photographien" (*Sixty Photographs*), *Die Weltbühne* No. 23, June 5th, 1924, pgs. 769/70**

The text then recommends "the abolition of universal conscription", and it concludes:

"Down with the state; long live the homeland!"

This indifference, defiance, and hostility toward every non-Jewish state broke through in Theodor Tagger (= Ferdinand Bruckner), a revolutionary idolized by the Jewish community, on stage, as he extolled anarchy - in his drama, "Die Verbrecher" (*The Criminals*), staged in Berlin in 1929 by Max Reinhardt, Tagger makes a Jewish-style argument against the state and the nation in a dialogue between two judges:

The Younger Judge:

"The most exemplary state remains a loose confederation of millions of people who, at the core, live side by side in an anarchic manner - we have indeed created the glue of convention, but is it more than an external enclosure formed by established acts of politeness, decency, a morality of compulsion, and precisely quantified consideration?"

The Elder:

"And the nation?"

The Younger:

"We experience a sudden sense of community in certain moments—in moments of great shared distress: you call that a nation? Even cows in a pasture also have that sense of community when it thunders."

The Elder:

"A sense of belonging among people presupposes an agreed-upon law."

The Younger:

"And I have certainly observed expressions of belonging precisely only where this agreed-upon law is overturned, where we are speaking of criminals."

- pg. 101

Furthermore, this Jewish "judge" holds the view that the inactive, those who do not take action—that is, the non-criminals—deny the idea of community through the complacency of the heart and the sluggishness of the mind, yet this, he claims, is the only crime worthy of punishment, while the expressions of the will to live on the part of criminals are punished...
Once again, the anarchic element has broken through unchecked here, viewing the state as a straitjacket for a forced union of people who, as a nation, are no more to the Jew than cattle, and for whom the will to live of a criminal community is the only truth...
Thus, the theater—which Jews had turned into a dumping ground for dripping obscenities against all morals and laws, as well as a testing ground for parodied classical poetry—was also put in the service of anarchic propaganda itself - here, too, the Jewish theater professor Reinhardt—who expanded the stage into a circus and a ring—degraded Goethe's wish that in the theater (as in the pulpit) "only noble people should glorify God and nature" (*Wilhelm Meister's Apprenticeship*); in return, of course, Jewish biographers threw themselves all the more enthusiastically upon the classic of German poetry whom they failed to understand.

"The Concept of the State is Un-Jewish"

Just a slip-up on stage? Is Weininger, who attests to the Jews' complete lack of understanding of the concept of the state, not a fully credible witness? Then *Der Jude* is likely to be all the more so, for in that magazine, Buber had Rudolf Kayser make the renewed profession of faith:

"No community is more distant from the state than the religious-ethical community of the Jews, for it categorically prohibits power relations."

"It is correct, however, when Weininger [in *'Sex and Character'*, whom Kayser himself calls the author a 'brilliant Jewish thinker'] *explains the adherence of many Jews to communism through the tendency toward community* [i.e., the Jewish community, as explained by Kayser a few lines earlier] - *Marxism is, after all, not socialism (...), but communism, and quite distant from issues of the state.*
The concept of the state is un-Jewish: this does not, of course, preclude Judaism from seeking its most important tasks in modern European states, but merely signifies the impossibility of creating a state for its own nation.
The Jewish community—the practical realization and expression of their spiritual communion—is therefore not the state, but a third and foreign entity for which we lack analogies in modern Europe."

"This, then, is the mission of the Jews: that even as stateless people, it must make the earth a home for humanity, redeeming their fellow human beings through ethos."

- ***Der Jude*, Vol. 3, 1918/19, pgs. 524 and 526**

Here Marx has found an outstanding commentator: based on their religious ethics, the Jews are staunch opponents of the balance of power!
The expression of a state is always power governed by conscience, which, of course, in the Jewish mind is always distorted into raw, brutal force.
A state without power, both internally and externally, squanders all authority at home and loses its independence abroad - thus, a state without power is unthinkable; the Jew, however, declares unequivocally: "Power is evil par excellence." (See Krojanker)
The conclusion: every Jew is alien to the state and thus an enemy of the state; furthermore, just as the Jew has described himself as standing outside every community other than the non-Jewish one, so too does he describe himself as stateless despite possessing the rights of citizenship.
Stateless guests of a state and a people, who do not even declare their neutrality but rather their resolute opposition to the host state, would be addressed as full-fledged citizens by states that "place humanity above nationality" and for whom the word "state" is colorless and voiceless (Hermann-Borchardt) - for the time being, however, such a state has not yet emerged, not even among the Western democracies.
For the other states, however, Bismarck's declaration to the opponents and enemies of the state remains fully applicable:

"Whoever does not wish to cooperate with the state for his own protection does not belong to the state and has no rights to the state: he must leave the state!"

- **Speech in the House of Representatives of the Prussian State Parliament, January 28th, 1886**

What state can tolerate such elements:

"Our misfortune, to be born in this era of the still undecided class struggle, is at the same time our good fortune, for only these times of transition give rise to that type of intellectual who is no longer compelled to make a decision by any interests of race, nation, or class, and whom harmless minds therefore call 'uprooted'...
We are here to say no, no to this state... the 'uprooted,' who belong to no country, no state, no class, are today the only ones capable of objective justice."

- **Wolf Zucker, "Lob der Negativität" (*In Praise of Negativity*), *Die Weltbühne* No. 20, May 17th, 1927, pgs. 797–8**

Even more resolute, far-reaching, and robust than Rudolf Kayser—who sees statelessness as the very mission of Judaism—is once again the Jew Jakob Klatzkin, who was also quoted by Buber:

"It is in our religion that the mystery of our endurance in the Galut is to be found: it is the power that set us apart from all [!] peoples and united us in all our dispersion, which the outer walls of the ghettos, erected by our enemies, could never have achieved.
The inner walls—founded in our religion, which we carried with us on our journey and strengthened ever more firmly in our settlements—these mobile 'tents of Jacob' are what have secured us a home of our own everywhere; the Jewish religion is rich in boundaries that set our community apart from the world and keep all that is foreign at bay.
The Jewish religion is rich in forms that bind and characterize us as a unity in both essence and appearance, for, unlike other religions, it is not a doctrine of ideas but a doctrine of law, and in our laws we have affirmed the right to self-determination.[58]
We have lost our state, but not our constitution[59]*; we preserved it, as it were, as a portable state that enabled us to maintain a kind of national autonomy even in the Diaspora."*

- **Jakob Klatzkin, "Die Grundlagen des Nationaljudentums" (*The Foundations of National Judaism*), *Der Jude*, Vol. 1916/17, pg. 613**

"Our legal constitution preserved for us in the Diaspora distinctive religious-national economic structures, which, in their functions and institutions, encompassed many branches of industry, even though certain 'commandments bound to the land' could not be applied in the Galuth: foreign rule was therefore unable to strip us of our self-government as long as we remained subject to our own laws and legal teachers.
We were not a religious community, but instead formed a self-contained legal and economic community; it was not a creed, but primarily a set of statutes that constituted the framework of our people - it was not so much the religious and moral teachings of Judaism as the concrete forms of our state constitution that set us apart from all the nations among whom we pitched our tents!
We did not rest on the days of rest of the host nation, nor did we celebrate its commemorative days; we did not share its joys and sorrows, nor were we concerned for the welfare of the foreign state!

[58] Note: this presumably means: in contrast to the laws of the land.
[59] This paragraph is empathized in the original text.

A strong wall, erected by our own hands, separated us from the people of the land, and behind that wall lived a Jewish state in miniature - thus we gave our region in Babylon[60] the name: the Land of Israel. This is what allowed Rav Huna to say: 'We regard ourselves in Babylon as if we were in the Holy Land.' Even in our later settlements, the Jewish ghetto—which derived its very essence and existence from our legal constitution [!] *and not from the evil intentions of our enemies—was a state within a state."*

- Klatzkin, op. cit., pg. 614

In the face of all these admissions regarding our own viable state, our own constitution, and national autonomy within the states of the host nations, what good are the repeated Jewish assertions that the claim of a Jewish "state within a state" is false!
Klatzkin and, above all, Buber's *Der Jude*, are not just any Jews or Jewish writings: they have once and for all cut off as futile any assertions by Jews that they do not form a state within a state.
In Josef Kastein's "Eine Geschichte der Juden" (*A History of the Jews*), one can read what Klatzkin and Judaism understand by those "enclosures of the Jewish community," and thus by the "state within a state," and that these "boundaries" are of permanent validity:

"They [Ezra and Nehemiah] *bound them* [the Jews] *to the entirety of their religious doctrine as state law (444 BCE) - it is therefore time to determine the scope and content of this constitution.*
During this era, the final and definitive redaction of the Torah, the Five Books, was undertaken: once again, anonymous editors surveyed the sum total of what the people had desired and rejected, attempted and failed at, believed and denied.
By accepting the internal and external state into which they have now entered as the highest and final possibility—from which they can now truly live out and realize what had been demanded centuries before them—they give all historical events, all traditions, all laws, and all customs a consistent, unified meaning strictly oriented toward life in a theocracy.
Everything they now do, once the editing is complete, appears to have been intended and foreseen from time immemorial, and if it was already intended this way by the entire past, it must necessarily also be intended this way for the entire future - therefore, the version of the Torah that now takes shape is the last, conclusive, and definitive one, in which nothing may be changed—neither a thought, nor a word, nor a letter.
Through all trials and tribulations, the Torah [the Law] *stands from that point on as firm as a rock, unshakable, as a center that can no longer be dissolved.*
Alongside this Law, which prescribes how they are to act, there are also the historical records from which they can continually reaffirm why they are to act in this way."

"They [the Soferim, the silent successors of Ezra and Nehemiah, those who curbed the power of the priests] *are teachers, appointed by no one and employed by no one, driven by the need to unlock a spiritual heritage for the people and thereby make them doubly receptive to life... Their activity is summarized in the following key statement: 'Be calm in judgment, train many disciples, and build a fence around the Law' - with the implementation of this principle, the development of Judaism has reached a provisional conclusion.*

[60] In exile!

This life, drawn from a fixed religious tradition, provisionally closes the circle of their individualization: they [the Jews] *do not merely build a fence around the Law, but also erect a fence around themselves by sealing themselves off even more definitively from the outside world, thereby binding themselves even more exclusively to a given set of laws."*

- In the chapter "Umzäunung" (*Enclosure*), pgs. 112–113 and 114–115

Kastein assures us, of course—though needlessly:

"This existence from [behind] the enclosure must not, however, be understood as a complete turning away from the world and the environment."

After all, that would have been too monastic - he then continues (pg. 116):

"Such processes (such as the acquisition of a new language, writing, and so on) are in and of themselves insignificant and uninteresting, but they are also symptomatic of their future attitude: they live within the enclosure, but they do not lead a life outside the world; they no longer assimilate themselves, but rather assimilate the things to which they are receptive; they set themselves apart in such a way that the environment can no longer assimilate them as a whole.
Through this way of life, they create the technical guarantee for their continued existence: if one could previously still speak of Judaism, this process can in truth be described as the birth of Judaism."

If the much-discussed "enclosures" concerned only purely religious matters, then at most a scholar of religion might find cause to study them - in Judaism, however, religion and nationality coincide, for their nationality is their religion, and their religion is their nationality.
Accordingly, Klatzkin even speaks of "peculiar religious-national economic forms" - thus, Martin Buber also wrote to Margarete Susmann in an article titled "Die Brücke" (*The Bridge*) in Special Issue I of his journal *Der Jude*, "Antisemitismus und jüdisches Volkstum" (*Antisemitism and Jewish National Identity*), 1926:

"Is not this precisely his [the Jew's] true essence: that nation and religion are one in him? Is not the dual core of the Jewish problem, upon closer inspection, in fact a single one?"

- pg. 79

"This central fact—the core and germ of the Jewish problem in the Galuth, from which, therefore, its solution alone could arise—is and remains the fact that the Jew, as the person whose nation and religion, whose history and eternity are one—in whom, therefore, nation and history themselves are supranational and transhistorical—that this person, for that very reason, cannot have his ultimate goal in any temporal constellation, in any form of historical life, and therefore cannot find his final homeland in any [!] real state or country.
As a person of this kind and origin, the Jew is not entirely and truly at home even in Germany—no matter how deeply and intimately he is at the same time connected to it as a German [?], no matter with what passionate earnestness he has turned inward to his spiritual life in his most mature minds - he is no more

and no less a stranger in Germany than he is on earth and in the earthly forms of state and society in general! And he is a Jew precisely to the extent that he has preserved this ultimate strangeness in the face of definitive fixation within the forms of historical life.

Therefore, this strangeness by no means implies that the Jew—born and raised a German Jew, who first received all the values of his life through the German language [!], who is imbued with the German spirit down to the very roots of his being [?], and who has even brought this German spirit to fruition in new forms—could not experience within himself, in a closeness heightened to the point of identity, the needs and tasks of his second homeland and live and die for them... We have seen more than one example of such genuine commitment in the past decade."

- pg. 80

This amounts to an insult to the German spirit, for what Susmann and Buber choose to present here as the "blossoms" of a Jewish life steeped in the German spirit right down to its roots were in reality "blossoms" of such alien growths that they serve as conclusive evidence—only in the realm of "degenerate art" and corrosive literature—for the exploration of the most intimate connections between the Jewish nation and religion, between race and religion, and so on.

By "commitment to Germany," Susmann presumably meant Luxemburg, Eisner, Liebknecht, Leviné, and the like! — Susmann-Buber then goes on to say:

"It is just that the stranger on earth will always approach the tasks and goals of his fatherland[61] as a stranger, that he will seek to anchor them into an original eternity[62], into which his even deeper, even more delicate roots reach down through his temporal homeland - it is this eternity[63] that will ultimately always provide the true Jew with the image of the state and society, after he has sought to shape the real world.

Even as a politician, he will have no choice but to apply a supra-historical standard directly to everything historical, and for this reason, we will find him—only in rare cases and under special circumstances [!]—as a politician on the side of the ruling powers, but almost always, for the sake of his country's deeper tasks and goals, opposed to them [!]...

- Ibid., pgs. 80–81

The "stranger on earth" thus has his very own conception of the state and society, leaving him mostly rootless—though his roots still extend "through his temporal homeland," namely into Judaism—and so detached from reality, so distant from the state: this is how the Jew feels in all countries.

An unambiguous confession of significant importance: even the Jewish politician cannot help but draw from his religion—which is at once nationality and race—and view things from the so-called "eternal perspective" of the Jew, which acts and shapes matters accordingly; this can really only be of interest to those who still refuse to believe it, and whose good nature and blindness lead them to readily regard a Jew with civil rights as a "Frenchman," "Englishman," or even a "German."

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[61] Correct: his country of birth.

[62] I.E., in the goals of Judaism, for history and eternity are one to him, just as nation and religion are!

[63] Judaically conceived.

It is also worth knowing—and of interest only to the eternally well-meaning and carefree—that it is once again acknowledged that the Jew stands with the ruling power only in rare cases and under special circumstances, that is, until the moment when the opportunity must be seized to make fantastical demands for his eternity in this world, when the revolutionary within the Jew breaks through.
Since history and eternity coincide in the Jew, as stated, he is thus: the eternal arch-revolutionary!

"At the same time, we are ceaselessly producing a middle class of intellectuals who have no outlet and are therefore just as much a threat to society as growing fortunes.
The educated and propertyless Jews are now all turning to socialism; the social battle would therefore have to be fought on our backs in any case, because we occupy the most exposed positions in both the capitalist and socialist camps."

- **Theodor Herzl, "Der Judenstaat" (*The Jewish State*), pg. 37; ibid**

"That so few—and not absolutely all—of the best Jewish youth are entering the ranks of European, organized, international socialism [Marxism]*—that is the greatest miracle happening to Judaism today."*

- **Arnold Zweig, "Das ostjüdische Antlitz" (*The Eastern Jewish Face*), Welt-Verlag Berlin 1922, pg. 136**

"But we, a people of extreme tensions, have within us not only the extreme 'owner'—the capitalist who owns the newspaper and thereby controls the opinions and needs of the people—but also his counterpart: the communist worker of Palestine and Russia."

- **Arnold Zweig, "Das ostjüdische Antlitz" (*The Eastern Jewish Face*), op. cit., pg. 164**

"You call us subversives, agitators, and instigators of revolutions: it is strikingly true, and I bow to your insight! One could prove, without distorting or twisting the facts, that we were the masterminds behind all the great revolutions in your history"

- **Marcus Eli Ravage in "Zwei jüdische Aufsätze" (*Two Jewish Essays*), op. cit.**

Eternally foreign, eternally revolutionary—very pleasant guests, these Jews, for the peoples who host them! And they even boast about it, as if everyone were supposed to accept it.
It is therefore by no means the case that Judaism could claim that only a certain segment of Judaism leans to the left and has even led the entire left wing to its most extreme fringes; rather, two distinct currents have been clearly discernible—and these currents do indeed exist within Judaism in all countries: one part of the Jewish people, "typically revolutionary" (Klatzkin), pushes impetuously for the overthrow of all order, and the other part adopts a wait-and-see attitude, is reserved, "patriotic," and loyal to the fatherland—in a monarchy it is monarchist, in an empire imperialist, in a republic republican, and everywhere well-established in bourgeois society, yet always prepared for anything and always on the move - these are the intellectuals of the caliber of an economist like Rathenau and a philosopher of religion like Buber.
According to their own admissions, there is not the slightest doubt that they would have seized every new opportunity, just as they did during the November Revolt: in exactly the same way they will know how to seize their moment in every country, for no Jew will allow himself to be shot or mowed down to save a

monarchy, and no Jew will sacrifice himself to the Bolshevik mob to save a republic, but behind the barricades of the Commune, Jews will always and everywhere be to be found, both the revolutionaries and the patriots...
Patriotism among Jews is a conditional phenomenon: it is conditioned by the country, its surroundings, the times, and the circumstances, as well as by changes therein.

The "peaceful" penetration and assertion of influence among the host peoples—which the Jews tend to describe as "harmony and concord", even in the case of Palestine—has continued into modern times in ever-changing forms adapted to the circumstances of the age: in feudal circles and princely realms, court Jews and moneylenders built the bridges to political influence and positions of power for the Jews; in monarchies, they present themselves as pillars of the throne and the altar; in republics, sneering at monarchy, they embody the progress of the age all the way to world-subverting Bolshevism; in democracies, they stand right in the midst of the class warriors and civil war fighters against capital and the church; in plutocracies, they guard their bulging coffers with the state's instruments of power; in conservative states, they are patriarchs; in revolutionary states, they shatter all laws of morality and order; in empires, they watch over world power like patriots, and in the revolutionary parties and groups of every country in the world, they whip up the basest instincts against democracy, monarchy, plutocracy, and imperialism—there is no form of government in which they are not at home and at the helm, from Bolshevism to Byzantium.

Our Only Homeland: The Talmud

Where has there ever been—and where is there now—a people so versatile and unscrupulous that it could be regarded as patriotic by patriots, yet as "intra-supranational" by internationalists! Where else is there a people that is regarded as upholding the state in both a republic and a monarchy, yet constantly proclaims how eternally stateless it is, how it curses all states, and how it never forgets its supposedly divine mission among the peoples: to remain a devourer and destroyer of nations!
Where else is there a people that cynically boasts: "We are the spice of Europe"—we are the sharp, tingling spice, we are the eternal stimulant of Europe!? And of the world, too!
Where else is there a people so skilled in the art of pretense and the tricks of adaptation that it could be regarded as ultra-patriotic by Republicans, Democrats, and Imperialists alike, even though (according to Philoverlag's "Anti-Anti") it takes its pride in being a "ferment—with the best effect! — for global citizenship and national disintegration", for a global citizenship that stands in direct opposition to patriotism, and for a national disintegration that spells the downfall of national independence!

"While many laws certainly ceased to apply after the loss of our state, our legal constitution remained in force in its entirety; it was even expanded, supplemented with more precise individual provisions, and perfected.
Only the Jewish code governed and shaped our lives in all their manifestations; only Jewish jurisdiction was binding upon us: we did not appeal to the state judiciary, nor did we recognize its code.
If their laws were forced upon us, we regarded them as grievous impositions that we always strove to eliminate [!] or circumvent.

They retained this character—as 'Gseroth of a wicked rule'[64]—even when we were compelled to sanction them through the formula: 'The law of the government is valid law.'
For this reason, the informer [Mossar][65]*—that is, one who denounced a Jew to the government—was regarded as a traitor, sentenced to pay damages and undergo other penalties, and expelled from the community..."*

- **Jakob Klatzkin, "Grundlagen des Nationaljudentums" (*Foundations of National Judaism*), *Der Jude* 1916–17, pg. 613**

So these are "the foundations of National Judaism"—it is an honor and a duty, a duty prescribed by "the Law," to abolish or at least circumvent the laws of a "wicked regime," even if they are acknowledged with the lips for appearances' sake...!
It is hard to imagine a more reckless act than this: the Jews' hostility toward the state has not only been revealed and exposed, but—even more so—justified by a "religious" law, by "the Law" of the Jews. According to the laws of non-Jews, a Jew can never be found guilty in any way, but can only be found guilty before "the Law," which even grants him protection against the informer and the traitor; even if he has become guilty, his act is considered less grave than that of the informer.
All of this is of an almost inconceivable monstrosity that strikes at the very foundations of every state order.

Let us once again hear from Klatzkin on the subject of this eerie "Law," which mandates supranationalism ("Grundlagen des Nationaljudentums" [*Fundamentals of National Judaism*], op. cit., pgs. 614–5):

"The Pharisees and the scribes, the guardians of the Law, were the guardians of national Judaism: Peter knew this when he admired the unity of the Jewish people, and the zealots of Christianity, who had the Talmud burned, knew this as well.
The Law was the embodiment of Judaism, which abhorred mythical embodiment - outside the Law, therefore, Judaism remains without external expression, without form; it remains, to speak in the language of Kabbalah (medieval Jewish mysticism), a naked soul."

- **pg. 614**

"A clever Midrash allegory[66] tells the following story: Moses intended to write down the oral tradition, but foreseeing that the nations would one day possess the text in translation and claim, 'We are Israel, we are the children of God!' God gave a distinguishing mark: 'Whoever possesses my mystery is my son.' The oral tradition is the distinguishing mark that sets our people apart from all other peoples—it cannot be translated, for it must be lived: it is the mystery that belongs to us alone."

- **pg. 615**

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[64] "Gseroth" meaning "coercion, fatality", sourced from Theodor Fritsch's *Handbook on the Jewish Question*. - The Translator
[65] "Mossar", or "muser", is a rabbinic term for a Jew who snitches on other Jews to non-Jewish authorities; as the author states, this is a grave offense in Judaism. - The Translator
[66] Midrash = interpretation

The Jews, then, are the exclusive children of God if they live according to "the Law" and the mysterious oral teachings; without "the Law," however, they are naked souls...
Anyone who takes the trouble to lift the veil of the meaningful Midrash repeatedly encounters realms of otherworldly dreamers who are so stratosphere-like in their detachment from all real national and public life that the average person is left breathless by it.
All of this—disguised as religion through fantastical claims of a divine mission and references to eternity—is a supranational claim to power, for "the Law," this sole and eternally valid "Law", an exceptional law that not only places the entire Jewish people outside the laws of all states, but elevates them far above them.

Unlike all non-Jewish religions, which draw their strength from a supernatural world of ideas, the Jewish religion is a doctrine of state and law, and thus its religious community also constitutes a supranational state; this also explains the unique concept of a "racial group of daydreamers" and "a daydreaming people": people who are bound to no nation and no state, who, like eternal migratory birds, "live on telegraph wires"...
Adolf Hitler unmasked this sophisticated deception and camouflage—hidden beneath the apparent congruence of religion and nation, religion and state—with unerring certainty:

"It is one of the most ingenious tricks ever devised to present this state as a 'religion' and thereby secure for it the tolerance that the Aryan is always willing to grant to religious beliefs!"

- *Mein Kampf*, pg. 165

In vain does the Jewish people attempt to hide behind the claim that Judaism has largely broken away from the Talmud, for Klatzkin knows better: he even speaks of the oral tradition as the mystery of Judaism.
"The Law" still applies, as does the Shulchan Aruch, in which (1564) the explanations of the legal provisions from the Mishnah and Gemara of the Talmud ("Teachings")—compiled by rabbis over the course of a millennium (from about 500 BCE to 500 CE)—are summarized more concisely and comprehensibly:

"Thus, for centuries, the Talmud served as the educator, disciplinarian, and teacher of the Jewish people."

- *Jewish Encyclopedia*, Vol. V, pg. 855

"The material contained within it [the Talmud] serves both as an exegesis of the Bible and as an independent body of knowledge distinct from the Bible; much of it is specific to a particular time and place and possesses an enduring, transnational value."

- "Philo-Lexikon, Handbuch des jüdischen Wissens" (*Philo Encyclopedia, Handbook of Jewish Knowledge*), Philo-Verlag, Berlin-Amsterdam, 1937, column 739

"The S. a.[67] has been adopted by the communities as the authoritative guide for religious practice."

- **Rabbi Dr. Rahmer, Magdeburg, in "Pierers Universal-Konversationslexikon" (*Pierer's Universal Conversational Encyclopedia*), 1879, 6th edition, Vol. 16, under Shulchan Aruch, pg. 148**

"The Shulchan Aruch became… an authoritative code during the 17th century, together with its commentaries, serving as the standard for Orthodox Judaism."

- **"Philo-Lexikon, Handbuch des jüdischen Wissens" (*Philo Encyclopedia, Handbook of Jewish Knowledge*), Philo-Verlag, Berlin-Amsterdam, 1937, column 677**

"...whereas in reality, Jewish scholars have, as a rule, borne the title 'Rabbi' for about 1,000 years solely to indicate that, unlike the Karaites[68], they regard both the Bible and the Talmud as authoritative for their religious life."

- **"Jüdische Handbücher" (*Jewish Handbooks*), No. 1, Vienna-Berlin 1918; Introduction to: "Ein kurzer Gang durch die Geschichte der jüdischen Literatur" (*A Brief Survey of the History of Jewish Literature*) by Prof. Dr. M. Brann, pg. 6**

"The Shulchan Aruch, literally 'a set table,' was first published in 1565 and is today the ultimately authoritative code of Jewish law recognized by the entire Jewish people."

- **Emil Bernhard Cohn in a guide to Jewish knowledge, "Das jüdische ABC" (*The Jewish ABC*), pg. 259, Berlin 1935**

In contrast to the outwardly emphasized departure from ancient Jewish legal precepts stands the confession, still made as late as 1935, that even "today" the Talmud and the Shulchan Aruch remain authoritative for Judaism in shaping its way of life.

"Our sages said: 'For the nations of the world, exile is not Galuth, but for Israel, which does not eat its own bread nor drink its own wine, exile is truly Galuth.'
If the Shulchan Aruch has lost its validity, then we no longer have dividing walls among the nations and are no longer an exception, and we then share the fate of all other exiled peoples: the lot of assimilation. Our exile will soon no longer be Galuth: the foreign land is, or will become, our homeland."

- **Jakob Klatzkin, "Grundlagen des Nationaljudentums" (*Foundations of National Judaism*), *Der Jude* Dec. 1916, pg. 616**

"The Jewish community is more than a people in the modern, political sense of the word: it is the bearer of a world-historical, indeed cosmic, mission entrusted to it by its founders—Noah and Abraham, Jacob and Moses.
This tradition has become so alien to us that we scoff at it, and yet it forms the unconscious core of our being, the common substance of our souls, which must always and everywhere manifest itself with the

[67] Shulchan Aruch = the prepared table, the set table.
[68] Karaite Jews solely rely on the Hebrew Bible and reject both the Torah and rabbinic traditions. - The Translator

inevitability of natural law—whether we sit at the tables of kings or march at the head of proletarian armies, whether we intervene with our gold in the workings of the world machine, or whether we die as torches of the spirit on the pyres of fire."

- **Dr. Alfred Nossig, "Integrales Judentum" (*Integral Judaism*), Interterritorialer Verlag, Vienna; section "Nationale Selbstsinnung" (*National Self-Reflection*), 1922, pg. 1**

*"**Our existence in the Galuth is, in a certain sense, a permanent state of war**[69]: we are not always aware of this because it has persisted for eighteen centuries, but it is a state of ceaseless struggle against the foreign world surrounding us, which threatens to engulf us.*
This extraordinary situation of the people requires extraordinary means of defense and resistance - just as we have identified special commandments for Eretz Israel[70]—'commandments bound to the land'—so too must special national commandments take effect for our life in the Galuth, such as 'commandments bound to the foreign land (chuz l'arez).'"

- **Jakob Klatzkin, "Krisis und Entscheidung im Judentum: der Probleme des Judentums" (*Crisis and Decision in Judaism*), pg. 158, op. cit.**

This is what Klatzkin called "the mystery" that is unique to the Jews: there it is called law, here tradition; there Torah, here Talmud and Shulchan Aruch - in each case it is an "enclosure" that sets things apart and from which Judaism seeks to assimilate "the things" of its host peoples and host states, reorganizing them according to its own concepts and ideas.
In his "Geschichte der Juden" (*History of the Jews*), Josef Kastein portrays the Talmud as nothing less than the enduring, unchanging homeland of the Jews:

"The more hardship and persecution is hurled at them [the Jews] to push them to the periphery of existence, the more panic-stricken becomes the fear that one day they will no longer have a center around which the meaning—or the meaninglessness—of their fate, as individuals and as members of a collective, might revolve.
Every scrap of real homeland that was snatched from them on their wanderings, they replaced with a scrap of fictional homeland from the world of the Talmud, until the boundaries became fluid, until the functions were reversed, and the place where they stayed became their residence, while the Talmud, which they carried with them everywhere, had become their homeland."

- **pg. 299**

The place where the descendants of the prophets—from whose "blood even the Jew Karl Marx was born"—pitch the tents of Jacob is nothing more than a place of residence - that is, it remains inwardly foreign, for their homeland is only the Talmud.
This homeland, however, entails contempt for the laws of the host nations—the individual is free, according to his or her subjective judgment, to obey or disobey "pagan" laws:

[69] Emphasis in the original text.
[70] The collective name of the Jewish people. - The Translator

"The Jew is not required to conform to non-Jewish laws in every respect; otherwise, Jewish laws would indeed be superfluous."

- **Choshen Hamishpat: § 369:11 Haga**

The *Jewish Encyclopedia* attests to the fundamental importance of the Choshen Hamishpat, writing (Vol. III, pg. 142) the following about Jacob ben Asher's "Tur Choshen Hamishpat" = *Shield of Justice*:

"As the foundation of the Shulchan Aruch, this work is 'the common heritage and legal code of the entire Jewish people'; it has been explained and annotated many times."

It is thus left to the purely subjective judgment of the Jews to determine which laws of the "Akum"—the non-Jews—are to apply to the Jews! No Jewish objection can shake this fact; not even the likely argument that this passage in the Choshen Mishpat refers to a matter of inheritance, for no Jew familiar with this passage will apply it exclusively to such cases, and the text leaves everything emphatically open.
"....in every respect…" - this can be understood to mean all and everything; furthermore, every state requires compliance with all its laws from all citizens and visitors alike; incidentally, the Choshen Hamishpat is rich in similar interpretations.
To what extent this disregard for foreign laws goes, how it is driven to the point of complete disregard and mockery, and how it is virtually a "retribution," a duty, and a matter of honor for Jews to circumvent foreign laws, Arnold Zweig has documented this indelibly:

"...and where it [meaning the Polish state] has not even guaranteed them the bare, pure right to life, where it has thrown them to the mercy of its subjects' fury for plunder and cold-blooded satisfaction, they treat it like an infinitely stupid, loud-mouthed beast.
They despise it and they deceive it—if one may call deception what is merely the circumvention of tedious, senseless regulations, laws, and directives designed to be a nuisance—for one can only deceive someone whose rights one acknowledges, even while circumventing them.
They have their own rules, laws, and directives that apply to them and which they do not circumvent, and what the enslaving state sets against them is, to them, a meaningless, non-existent web of formalities, to which bribery, disregard, and deception are the only appropriate response from the superior and shrewd."

- **Arnold Zweig, "Das ostjüdische Antlitz" (*The Face of Eastern European Jewry*), pg. 30**

Any commentary here would only serve to dilute the point - just this, in response to possible objections: Zweig is speaking of Eastern European Jews, and while one might be tempted to accept, at most, Zweig's explanation of the reasons for the defiance of the "oppressed" Eastern Jews—which, by its very nature, also has a flip side not discussed here—were it not for the fact that Zweig attested, in very general terms, to the hostility of all Eastern Jews toward the state:

"Even the law-abiding Eastern Jew knows no reverence—namely, toward anything that is, or claims to be, power and domination; in particular, he cannot muster reverence, respect, or other feelings that acknowledge, elevate, or value the violent state."

- Zweig, ibid., pgs. 27–28

"The Eastern Jew rejects the coercive state, the Roman concept of the state, because he lives in a vibrant community of people, because he embodies an infinitely more vibrant and living form of social organization than the brutal, command-based authoritarian state."

- Zweig, ibid., pg. 31

This hostility toward the state on the part of Eastern Jews, however, is by no means purely an Eastern affair: for decades, right up to the present, Eastern Jews have been migrating westward, and no Western democrat, however pro-Jewish he may be, could possibly assume that the migrating Eastern Jews would leave their "disdain for everything that is power and domination" behind in the East as useless baggage, as if declared enemies of the state could suddenly become law-abiding citizens elsewhere!
It is, of course, a play on words when Zweig seeks to portray the enmity toward the state as applying only to a "coercive state", for he makes it very clear that the Jew, after all, has his "infinitely more blood-soaked form of social organization"—that is, that he rejects anything other than a "coercive state," and that authority itself is already regarded by him as "brutal"!
But where would there be a state that could exist at all without moral coercion, without authority? Zweig thus confirms the complete and unbridled opposition of Eastern Jewry—which is the constantly flowing reservoir of Western Jewry—to the state of order and morality, discipline, and authority.
It is therefore untenable to claim that the Talmud still shapes the Eastern Jewish image of professional lawbreakers, while the "Europeanized" Jew has broken away from it - Klatzkin has kindly assured us that the Jew carries his Talmud with him wherever he goes, and, to our weariness, global crime statistics convincingly prove that Arnold Zweig was unusually modest and restrained in classifying those characteristics as merely "Eastern Jewish."
A multitude of Jews—whose list could be extended—share a unified view that could not be better characterized than by Rudolf Kayser in Buber's *Der Jude*:

"No community more distant from the state is conceivable than the religious-ethical community of the Jews, for it decisively [!] prohibits the relationship of power."

- pg. 260

Here, religious ethics ceases to be a matter of religious morality—and thus an exclusively religious affair! Here, a concept of "religion"—one of a character foreign to the land and people, conscious, determined, and defiant—clashes with the interests of all states, whose purpose is to safeguard the people and race within an independent political, economic, and cultural sphere of life!
Nor can this be countered by talk of a "mission"—a supposedly divine calling of the admittedly stateless Jews—to "make the earth a home for humanity" (Kayser-Buber), nor can all the repeatedly trotted-out and religiously embellished doctrines of salvation concerning a "humanity" that are supposed to be fulfilled at some point and in some way, obscure this fact.

Disguised as religion and "ethics," a foreign people and an Asian race have established a special state law over all peoples and races, through which every state power relationship — — is prohibited! However, every prohibition dictated by ethics also entails the duty to curtail everything that stands in opposition to this legitimate or supposed ethics, to put a stop to it, and to act in accordance with this ethics, otherwise, it would be imperfect - it is unthinkable to proclaim a moral law and then simply let things take their course. A moral, let alone a religious, law demands fulfillment, for morality only becomes morality when it also takes effect and is put into practice.
Löb Börne-Baruch called morality "the grammar of religion" ("Fragmente und Aphorismen" [Fragments and Aphorisms], No. 184, "Ges. Werke" [*Collected Works*], 1862/3)—the grammar of the Jewish religion is the sanctioning of its own morality and that of a supra-national morality as the exclusively legitimate standard of values, and it is the condemnation of every other, non-Jewish form of statehood and position of power as reprehensible and—immoral.
This is the deepest meaning of Jewish religious "ethics", the ultimate goal of Judaism's purported mission: to establish Jewish world domination over peoples who have been stripped of their statehood and national identity, and to this end, all attempts at denationalization are made, with the intention of discrediting all national concepts of non-Jewish peoples.
Just as the Jew can live as a national entity only among peoples who have not yet attained national maturity (Klatzkin-Buber), so too would the prerequisite for spiritual or actual domination of the peoples by the Jews be the obliteration and ultimate destruction of all national concepts, notions, ideas, and goals of non-Jewish peoples; therefore, they must be prepared for the "supranational," the international, and world citizenship!
The Messiah, whom Judaism still awaits, is to be a national god who will establish the secular rule of the Jews - only from this perspective can Judaism's struggle against the nationalism of all its host peoples be understood: only in a world stripped of national deities is there room for the Jewish national "god" and Jewish goals.

The Jews attempt to interpret world domination "only" in spiritual terms: thus Alfred Nossig ("Integrales Judentum" [*Integral Judaism*], pg. 5, Internationaler Verlag "Renaissance," Vienna-Berlin-New York, 1922):

"This is the true, sole meaning of the Hebrews' chosen status: they are not called to outward splendor, nor to earthly dominion, but to the most arduous, most rigorous fulfillment of the cosmic commandments, to painstaking work in the service of spiritual progress and the moral perfection of humanity - through the example of their institutions and way of life, they are to lead the nations forward in an educational manner, and from age to age they are to bestow Messiahs upon the world."

"Canaan, the land of Israel, is sanctified for all time as the visible site of the covenant with the eternal Spirit of the universe; the Kingdom of Israel, as a republic of God—subject only to the laws derived from the true knowledge of the cosmos, and not to human arbitrary rule—shall present to humanity the model of a just, ceaselessly progressing community."

Above all nations, the "spiritual world dominion of Judah"; all nations fall under the "Prince of the Jews"... so testifies the bold dream of this Prince of the Jews, Theodor Herzl:

"Overnight, the title of the newspaper came to me: 'Die Weit' with the Star of David, into which a globe would be drawn, with Palestine at its center."

- Herzl's "Tagebücher" (*Diaries*), Vol. I, 2nd ed., 1934, pg. 626

World domination by the Jews—of course, "only" in the spiritual realm—has already been put to the test in Germany: that trial is sufficient enough for Germany.
But in Soviet Russia and in Spain, this "spirituality" is already being tested at the next higher level: that should also suffice for the rest of the world, insofar as it can remain, despite democracy, free of prejudice, impartial, and sufficiently critical.

Whether it can be realized or not, the madness of world domination by the Jewish people as the "chosen people" follows a method: it is a system, a mission, and a divine mandate: the Law...
We have heard that "all thoughts of power contradict the humanitarian ideal" (Susmann) - now we also know why: because all non-Jewish power stands in the way of Jewish world domination and "omnipotence"!
The Jew, however, arrogantly considers himself the supreme model for all peoples, and humanity is thus safely entrusted only to him; when he speaks of "humanity," he means only himself and his ideas.
This is the only—legitimate—imperialism, and all other "inferior" peoples, all non-Jews, are nothing more than—the rungs of a ladder of Jacob for the descendants of the prophets, from whose lineage, after all, the world-destroyer Karl Marx also sprang.
It must be said: in this "Law" lies method, meaning, and purpose, with the Jew Georg Hermann (Borchardt) formulating the biblical mission in an unbiblical manner as follows:

"We must finally learn to place humanity above nationality!"

Since said humanity is identified with Judaism—as all Jews do—this means the victory of Judaism over the nations, Jewish world domination: "The world with the Star of David"—a world enclosed by the Star of David, "with Palestine at its center..."
This is the unchanging goal, as Benoit Levy and Adolphe Cremieux had already unwisely revealed: how many nations would perish, how many religions would vanish in this world then enclosed by the Star of David!

Final Thoughts: Fate or Guilt?

The weight of the testimony and evidence presented here causes the scale of justice—on which fate and guilt are weighed—to tip sharply toward the side where all "two thousand years of suffering for being Jewish," along with the great "mystery of all things Jewish," is heaped.
The scales sink deeply under the weight of their own guilt—a collective guilt of the Jewish people, which, after its disempowerment, tried in vain to shake off the offspring of the Jewish spirit, such as Tucholsky, who were labeled nihilists and "apostates," but which, in a position of power believed to be unassailable, went so far as to to proudly and wholeheartedly count even such despised Jewish traitors and executioners of the German people—such as the Bavarian Ministry of Revolt—among its own!
Anyone who has taken pride in even the greatest scoundrels and corrupters of the people as heroes, victims, and saints will, in secret, also count all other vermin among their own.

"…like hardly any other people, the Germans have caused the Jews great suffering: scientific antisemitism arose in Germany… It was a rather unfortunate love that the Jews felt for Germany," lamented Theodor Behr in a twisted manner in Buber's *Der Jude* (Vol. 1918/19, pg. 247, "Grenzschutz" [*Border Guard*]) - the only remarkable thing about this whining over a misunderstood and unrequited love-hate relationship is the fact that the scientific justification for antisemitism is decidedly more embarrassing to the Jews than even the bloody pogroms that other peoples have chosen as a means of defense.
What can be said of that category of Jewish "patriots" whom Theodor Herzl summarizes under the collective term "Mauschei," and whose homeland is everywhere, because they are consummate patriots everywhere:

"Mauschei had already more or less come to terms with antisemitism: in civilized countries, after all, it's only the Jews' honor that's at stake.

Mauschei shrugs: What does honor mean? What's the point of honor? If business is good and you're healthy, the rest can be endured."

"In the worst-case scenario [of antisemitic hostility], Mauschei turns his gaze to the horizon—not toward Zion, but rather toward another country where he can likewise find refuge among another nation; once there, after a short time, he begins to act like a chauvinist, lectures others on his new brand of patriotism, and suspects everyone who is not like him."

- **Theodor Herzl, *Mauschei*, "Gesammelte Zionistische Schriften" (*Collected Zionist Writings*), Vol. II, pg. 213, Berlin 1934**

The ease with which Mauschei transforms himself—the lightness with which he turned from a "German" Jew into an "Austrian" Jew the day before yesterday, only to appear yesterday as a "Prague" Jew, and tomorrow to set foot on new soil as an "English," "French," or "Swiss" Jew—raises the question: is there not a Mauschei lurking within every Jew?
Who could take pity on that other category of Jews who have made no secret of—but rather a barrage of—their opposition and hostility toward all national elements and all states, turning it into a barrage of intentions to destroy?
Given the abundance of truly sadistic outbursts and attacks—by no means exhaustively documented here, against all national concepts, ideas, and institutions, against not only the Germans, but of all peoples!—who is still surprised by German resistance and counter-resistance; who would still dare to take offense at the mild forms of what is, admittedly, a resolute and decisive counter-resistance!

Jewish literature likes to lament about "Jewish suffering," which may once have been fate, but which has long since become a colossal debt through indignity, frivolity, cynicism, intolerance, rebellion, a will to destroy, baseness, and the abuse of granted rights.
Josef Kastein summarized the Jews' hundredfold judgment upon themselves—which could be expanded a thousandfold—in the section "Die Fremde" (*The Foreign Land*) of his "Geschichte der Juden" (*History of the Jews*), dedicated to Albert Einstein, the "citizen of relativity":

"They [the Jews] *always managed to fight their way up from being subjects of a superior power to a state of relative freedom; their sense of self, which was essentially rooted in a feeling of their intellectual distinctiveness, gave them the impetus in every situation, at every time, and in every place that prevented the loss of their personality...*
The core problem is this: in their new surroundings, the Jews cannot fully assimilate or identify completely with the country, for their interests are still determined by the collective fate of their people—initially by the core, the state in Judea, and then, following its dissolution and with the increasing spread of the Diaspora across the entire world, by every event in every country that affects Jews.
The inner necessity for solidarity with all members of the people, the necessary obligation to remain loyal to the people even in its most extreme fragmentation, must inevitably influence the unity and closeness of so-called civic ties: out of the unwillingness of those around them to understand this attitude of loyalty toward their own community of shared destiny—and often out of a defiant exaggeration of the concepts of fatherland, state, and patriotism[71]*—they have derived the argument of otherness and inferior rights, in a*

[71] By Judaism for its own purposes.

form of arrogance that usually grows with the narrowness and limitations of one's own national, or often merely territorial, perspective."

- pgs. 185–187

Here, once again, the core problem is revealed: for his own sake, the Jew defiantly exaggerates the concepts of fatherland, state, and patriotism, so it amounts to nothing more than "so-called" civic obligations toward others, but when nations refuse to accept this defiance on the one hand and this reluctance on the other, the Jew cries out about "unwillingness," and his suffering arises.
For his own community of fate, he demands all and any understanding, even for his arrogance, yet the no less indispensable, better-founded, and more deeply binding solidarity of other peoples—rooted in their own established national life—is expected to, and must, simply come to terms with this!
Thus, fate becomes guilt, and the foreign world becomes a source of conflict - this is not the fault of the good-natured yet headstrong host peoples, but exclusively that of the defiant, arrogant foreigners.

Anyone who has worked their way through the sorrow-filled and mystery-shrouded thicket surrounding Jewish "fate" will discover the full extent of Jewish self-guilt and collective guilt: here one can no longer speak of an individual or isolated guilt that, arising from a supposed mere fate—which, moreover, has been abused everywhere and always to foster exploitation and parasitism—or from a betrayed sense of justice, would have created rebels and martyrs for the sake of humanity.
What a mad delusion—to constantly hold up "humanity" and its redemption as a shield against action and purpose, and in the same breath to proclaim "the great Jewish hatred" (Klötzel) and exclusive Jewish patriotism (Klatzkin)!
What a monstrosity of a mythical humanity must arise from such boundless, insatiable, unbridled hatred - is not the present a disgusted witness to this birth of dehumanization in the seas of blood in the Soviet-Asian and Soviet-Spanish regions?

Hatred, combined with the religious-political delusion of a role as savior of the world, restlessness and the dark driving forces of blood, alienation from the people, and hostility toward the state—all of this makes the Jew an element that is always and everywhere discontented among the host nations.
The Jew is always to be found among the circles and parties of the discontented, where he seizes the leadership in order to promote half-baked ideas of world improvement and salvation in the most irrational manner: democracy provides him with the platform from which he builds bridges to the discontented and interest groups, to the class-warfare Marxists and subversive Communists, all the way to the arch-revolutionaries, the anarchists, and the nihilists.
This is the collective fault of Judaism: that everywhere, among all peoples, it exploits and abuses the hospitality granted to it and "seeks to impose its (supposed) happiness even on those who resist" (Klatzkin-Buber); that it intrudes as a corrosive, destructive element into the way of life of other, larger, culturally superior, self-contained peoples and self-assured states, and seeks to tear down everything these peoples have built up in their own national lives - if one were to speak of a "spiritual force of Judaism" at all, it would be only in terms of negation and destruction.

The Jew Gerhard Holdheim discussed the problem of "Deutscher und Jude" (*Germans and Jews*)—already addressed by Jakob Wassermann—(*Die Weltbühne* No. 28, July 13th, 1922, pg. 33) and

saw two possible solutions: self-denial, assimilation at any cost, or—as Theodor Lessing also suggested—a return to Judaism:

> *"At that moment [of return], one sensed that only one path could lead to the restoration of German-Jewish coexistence: to command the respect of others through self-respect and one's own national achievements - it was the moment of celebration for the new Jewish person."*

Until such time as a distinct national achievement is actually realized—which has so far failed to materialize in Palestine in every respect—the Jew has hopelessly squandered all respect.

In the German living space, the question crucial to all peoples—one raised in 1920 in an English book titled *The Cause of World Unrest*, published by the conservative *Morning Post* (which merged with the *London Times* in 1937)—has been answered:

> *"If it were to happen that the security, honor, and prosperity of a country to which one of these Jews—who wield great political influence—belongs were to come into conflict with the security, honor, and prosperity of the Jewish nation, on which side of the scales would the Jew then throw the weight of his influence and power…?"*

The question was posed for England, and it has been answered in Germany—not only for Germany, but for all states and peoples!
Jews who believed themselves to be in a position of unassailable power have scoffed at and mocked this pious delusion, as if a Jew could ever be a good citizen: "There is no community more alien to the state than the Jewish one!" They have spoken and acted in this way a hundred and a thousand times, unchallenged by their intellectual and political "elite" and even by their own rabbis, and they have done so so often and vehemently, so carefree and matter-of-factly, so defiantly and brazenly, and through spokespeople from all their camps, that here—without any risk of being accused of the fallacy of generalization—one must speak of a colossal collective guilt on the part of Jewry: the Jews have judged themselves!

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The "Prince of the Jews," Theodor Herzl, has authoritatively asserted that "the Jewish question exists everywhere," that is, the impossibility of integrating Jews into living and intellectual spaces that are, in his view, inaccessible to them.
Sooner or later, all nations will be forced, by intolerance and discontent, by a hatred of Judaism, to address the decisive question: when, where, and how they themselves wish to draw the line against the incursion of alien and anti-state hordes scattered across the world, of whom Martin Buber acknowledged that the deepest layers of their being are determined by blood, and whose thoughts and will are most intimately colored by it!
It is a sad historical truth that even the most terrible teachings and lessons imparted to peoples may sometimes bear no fruit, and that all peoples may come to realize the significance of the Jewish question only when, in their times of need and moments of destiny, they experience firsthand that there is not the slightest reliance to be placed on the patriotism and civic loyalty of Jews - this is all the more shocking

because the Jews have never made it as easy for their host nations as they do in the present day to recognize their true character and their real intentions—character and intentions "that are determined and colored from within by their blood."